

# THE BOY OF BILSON:

OR,

A TRVE DISCOVERY OF  
THE LATE NOTORIOVS IM-  
POSTVRES OF CERTAINE ROMISH

*Priests in their pretended Exorcisme, or expulsion of  
the Diuell out of a young Boy, named WILLIAM  
PERRY, sonne of THOMAS PERRY of  
Bilson, in the Countie of Staf-  
ford, Yeoman.*

Vpon which occasion, hereunto  
is premitted

*A briefe Theologicall Discourse, by way of  
Caution, for the more easie discerning of such  
Romish spirits; and iudging of their false  
pretences, both in this and the  
like Practices.*

---

2. Thes. 2. 10, 11.

*Because they receiued not the loue of the truth, that they might be saved,  
For this cause God shall send them strong delusion, that they should be-  
leeue a lye.*

---

AT LONDON,  
Imprinted by F. K. for William Barret. 1623.

# THE BOY OF BILSON

OR

## A TRUE DISCOVERY OF THE LATE NOTORIOUS POSTURES OF CERTAIN ROMISH

Pricks in their pretended Exorcism, or expulsion of  
the Devil out of a young Boy, named WILLIAM  
BARRY, (son of THOMAS BARRY of  
Bilston, County of Staff-  
ford, Freeman.

Upon which occasion, hereunto  
is prefixed

A brief Theological Discourse, by way of  
Caution, for the more exact discerning of such  
Romish tricks, and insinuating of their life  
practices, both in this and the  
like Practices.

---

2. Thel. 2. 10. 11. •  
Because they received not the love of the truth, that they might be saved.  
For this cause God shall send them strong delusion, that they should be-  
lieve a lie.

---

Printed by F. K. for W. B. at LONDON.  
1684





## TO THE CHRISTIAN READER.

**B**Eing acquainted with the mind and purpose of the Author of this ensuing Treatise, and having thereunto added those other Pieces (unto which I am no stranger,) to make the Narration complete, as concerning the Boy of Bilson: I thought it my duty, after much sollicitation, to communicate the whole in print; and so to make it iuris publici. And this (as I thought) these very times did exact. For now the Popish Priests haue so cauterized their consciences, and rub'd their foreheads, as that they take delight, and blush not, daily to forge and coyne most monstrous \* untruths; all to support their drooping and dropping Cause. Since therefore their appetites are so well whetted and set on edge (by what \* Stone we may easily ghesse, it being their due reward,) as that they make no bones of whatsoeuer is set before them; to stay their stomacks a while, let them be chewing this bit, (which otherwise they shall not now eschue,) Vt quam falsa dicendo & scribendo voluptatem ceperint, eandem vera legendo & audiendo amittant.

\* witnes (among many others) their fresh Master-lye, touching the supposed Apostasie of the late L. Bishop of London.  
\* Perhaps the same that one of them banged about the Boyes necke. vid. pag. 63.

Here then (good Reader) in the first place thou hast a Treatise professedly written for a Discouery of, and a Caution against the enueagling proiects of Ramish Priests, chiefly in that one particular, viz. their pretended Priestly Exorcizing and expelling of Diuels out of bodies possessed. By which thou maist iudge, whether these Mirabularies deserue not the reputation of the

## To the Christian Reader.

rarest Mountebanks of these times. Next followes, A  
 faithfull Relation (for so they name it) made by these  
 Priests, touching their proceedings with the Boy:  
 "which they did purposely write and disperse, To the  
 "end (as they professe) that all indifferent mindes  
 "may magnific and praise Almighty God, that  
 "hath left such power to men, &c. such (forsooth) as  
 they had, in Exorcizing and coniuring the Diuell  
 within that Boy, being their supposed desperate Demo-  
 niack. Which glorious worke of theirs when these Ro-  
 man Aruspices shall, at their next enteruiew, recog-  
 nize, Mirabor si non riserint. And that so much the  
 rather, after they haue perused the Remaine of this  
 Booke, in which the Euent and successe of the whole busi-  
 nesse is truly related; and their formidable Mormo pro-  
 ued no other then an Apish Cobalus. Whereby it will al-  
 so come to passe that these Catholike Gentlemen (for  
 so they stile theselues, albeit by their outward garbe one  
 would rather suspect the for Serning-men & attendants  
 on such persons, ne quid grauius) shall be so cleerly con-  
 uinced of palpable Quacksaluing, as that a very meane  
 Herald, knowing the house they come of, may blazon  
 their Armes, and so expose the vnto shame and laughter.  
 But I will not intertaine thee (gentle Reader) with  
 any longer parle in the entrance, after that I shall put  
 thee in mind of that sound aduise, which an Heathen  
 Philosopher long since prescribed (but neuer so necessary  
 as now, when Popish impostures are so rife,) viz.  
 NEQUE CAL MEMNERO, ANISTEIN Which may be thus  
 englished; Bee wise, and bee not hasty to beleene.  
 which precious Amulet I commend vnto thee, and All  
 of vs to the rich mercy of our most gracious God.

Ryc. Baddeley.

Vide pag. 45.

cid.

grama) ratione  
 (radio quon  
 -de qst madi  
 -donat yst toll  
 \* See their de-  
 scriptions in this  
 Booke pag. 63.  
 64. 65. 66. 67.  
 68. 69. 70. 71.  
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Epicharmus.



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# A DISCOURSE CONCERNING

*Popish Exorcizing.*



*A Miracle* being (as Diuine learning doth teach) a Worke of Omnipotencie, farre exceeding all naturall power of any Creature, is the *broad Seale* of Almighty God, for the confirmation of Truth: which whosoever shall dare to counterfeit, must needs be guiltie of no lesse then high Treason against the supreme Majestie. Necessarily therefore will it concerne, as in speciall those that take vpon them the Office of working *Miracles* in these times, to feare and tremble at such dangerous impietie; so also in generall euery Christian and religious Soule to beware, that he be not circumvented by any forgerie in this kind, and thereby drawne to admire and esteeme, as the *finger of God*, the lewd and ridiculous iuglings of wretched men. For which end I haue aduentured to set downe certayne Aduertisements, whereby others may bee reasonably directed how to discouer & auoid such kind of Popish delusions.

B

The

## The first Aduertisement,

*Against a false Proposition of the Romanists, who make the use of Miracles to be a perpetuall and necessarie note of the Catholike Church.*

**T**He Proposition much insisted vpon and pressed by *Bellarmin*, *Cosser*, *Valentin*, and other *Iesuites*, is, that the use of Miracles is a necessarie, perpetuall, and profitable Character and Note of the true Church of Christ, as well in these Times as it was in the Dayes of the *Apostles*. This we are warranted to call a false Proposition. First, because that Gift cannot bee called perpetuall, which ceased by little and little; insomuch that *Saint Chrysostome* and *Saint Augustine*, could say of their owne times (which bordered neare vpon the Dayes of the Primitive Church) that diuers kind of *Apostolicall Miracles* were then ceased. How much lesse therefore can this Power bee expected in these latter Times, of which the Romanists owne Bishop (who liued in the dayes of King *Henry* the eight, and whom they haue magnified with the Title of a *Martyr*, that is, a *Witnesse* of the Truth) did auouch, saying, *The promise of God touching Miracles, God would not haue to be perpetuall in his Church.*

Secondly, if they were necessarie (especially) for the confirmation of the Doctrines of Faith, as the Romish Priests doe in their *Exorcismes* professe; then would not *S. Gregorie*, the first and greatest Pope of that name, haue held them necessarie onely for the first begetting, breeding, and nourishing

*ct. 75. 1. 1.*  
*Aug.*

*Ioh. Rossenf. E-*  
*piscop. con. Luth.*  
*de Capt. Bab.*  
*c. 10.*



ding of the Church: Even as (saith he) the watering of plants is necessary, when they are first planted, which, after they be come to growth, will be of no use. Which sentence of S. Gregorie, did peradventure draw the like Assertion from the quill of the Iesuit De-  
Greg. hom. 49. in Euang. hidi affor. 1. 2. 3. 4.  
 tro, laying (although somewhat mincing it) For the establishing of the Faith, there is now little necessitie of Miracles, or none at all. But more thorowly their said Bishop, who holdeth them not necessarie, but for the time of the birth and breeding of the Church.  
De tro Ies. Disq. Mag. Tom. 2. l. 4. Rossens. sup. ut qd. Anon. dicitur.  
 Whereunto (to forbear any further search after Witnesses) their Iesuit Acoſta accordeth; There being a difference (saith he) betweene the primitive Times and these Dayes wherein we live, for what need we any confirmation by Miracles? So he.  
Acoſta Ies. de ſalu. Indor. l. 2. c. 9.

Thirdly, touching the profitablenesse of Miracles in the latter Ages of the World, Saint Chrysostome durst say, that it is more profitable to want them; it being a matter of greater worthinesse to beleue without them. Yea, their owne Preacher, entring into this contemplation, taught publikely, that Miracles now would be rather an hindrance vnto Faith. And I cannot beleue he spake without booke, seeing that our Sauour Christ (as Saint Augustine obser-  
Chrysost. as hee is alleaged by Acoſta. ibid. c. 2.  
 ueth) hath giuen vs a caution, against these Miraclemongers, willing vs to take heede that we be not deceived. Whereof their Iesuit will giue vs some reason, euen, Because that in the time of Antichrist it will bee hard to discerne true Miracles from false. Where then shall a Christian cast Anchor in so great danger of seducement by Antichristian Miracles? the true answer to this will giue vs full satisfaction;

## A Discourse concerning

*Acosta ibid.  
l. 1. cap. 10.*

*Hom. 49. in  
Matth.*

and this wee have confessed by the mouth of the same Iesuit, as absolutely as any Protestant can professe. *Our strongest hold (saith he) must be the holy Scriptures, which are of more strength than any Miracles: nor can the Seruant of Christ have a stronger Fort against the power of Antichrist.* Which Tenet, concerning the securitie of Christians by Scriptures, was anciently held before the dayes of Antichrist, as we reade in the ancient *Author of the worke*, passing vnder the name of S. Chrysostome: *True Christians (saith hee) were discerned in former times by Miracles, but now by Scriptures.* This is the Fort which will defend vs, and therefore we about all things ought to defend it.

## The second Aduertisement;

*Shewing the false Assumption of the Romanists, in challenging to themselves the power of Miracles, as a perpetuall gift peculiarly belonging to their Roman Church.*

*Hist. Domus  
Laurei.*

**A**lthough the Iesuit *Turselline* talketh and boasteth of many maruelous *Miracles*, daily done in *Italy*, Which (as he saith) are no lesse glorious than those miracles in the dayes of old: yet doubt we not to call this *Assumption* a meere vaine presumption. For if wee require them to shew vs in their Church the power of *Prophecie*, they might take (I thinke) a Lanterne to seeke thorowout all *Italy*, and not find any one whom they can point out to bee



## Popish Exercising.

bee professedly a *Prophet*. If we inquire after the gift of *Tongues*, to speake strange languages, where can they shew this? *Miracles* (saith the Apostle) are for *unbeleeuers*, or *Infidels*: and no *Miracle* more necessarie for the conuersion of *Infidels* in the *Indies* than to be able to speake the languages of those Nations, because *Faith commeth by hearing*, and *hearing of a knowne language*. Yet wee know that the Priests, who daily labour for the conuersion of those *Infidels*, confesse that they are glad to labour and studie Moneths and Yeares, to learne the languages of those Countries.

1. Cor. 14. 22.

Rom. 10. 17.

1. Cor. 14.

But, to speake more generally, How can this be said to be a *perpetuall Badge* of the Roman Church, whereof a famous Bishop (living but about fourescore yeares since) being posed by *Luther*, to shew in all *Europe* where there was any that could professe himselfe endowed with that *Gift*; answered plainly, and without any Parable (speaking of the power of *Miracles*) *Cuius (saith he) effectum nunc nullum cernimus: Whereof wee see no effect in our dayes.*

Rossens. in Luth. de Capt. Babyl. cap. 11.

When wee further insist, and aske, concerning this great signe of the ordinarie worke of *Miracles*, where this *Starre* doth appeare? Surely, not at their *Ierusalem*, the Citie of *Rome*; nor yet in *Europe*, their *Iurie*, for they send vs to seeke it in the new-found World, in the conuersion of *Pagans*, professing (as it may seeme) and that iustly with their *Espenceus*, that *Miracles* are no where necessarie, but among *Infidels*. Here then, if any where, we are to seeke it, to wit, in the *Indies*; where behold *Bel-*

Espen. in 2. Tim. 3.

*Lermine*, and their other *Magi* doe see it rising (as it were) in the *East Indies*, and setting in the *West Indies*. No question therefore, but wee are like to find it in those *Indies*; that which is their ordinarie *Assumption*.

For confutation whereof we need not to trauell so farre, to trie this; two famous *Iesuites*, who have beene most conuersant there, and taken (as is said) most paines for the conuerting of *Infidels* to the Faith of *Christ*, come vnto vs by their Bookes, and tell vs, the one, that this *Assumption* is false, the other, though auouched by them, yet not saying that it is true. For of the *East Indies*, their *Iesuit* *Acosta* saith asseuerantly; *Prodigia nulla facimus, signa nulla edimus: We worke no Wonders, we shew no Miracles*. In the *West Indies*, who more resident than their *Iesuite* *Xavier*, whom they report to haue beene their *Thaumaturgus*, and so haue healed *lame, dumbe, deafe, blind, yea and so haue raised the dead to life*. Notwithstanding, when wee consult with *Francis Xavier* himselfe, in his Volume of *Epistles*, directed vnto the *Fathers* of his owne *Societie*, vnto *Cardinals*, and others of best esteeme; hee maketh no mention there of these *miraculous works*. Which wee doubt not but hee would haue done, if any such *Acts* had beene wrought. For we may not thinke that *Iesuites* would professe more modestie, in this kind, than the holy *Apostles* of *Christ*, who, to the glorie of God, and comfort of his Church, did professe to reueale and report (speaking of their *Miracles*) *Magnalia Dei; The wondrous works of God*. Therefore we take this his

not

*Acosta Ies. de*  
*salute Indor. l. 4.*

*Bellar. l. 4. de*  
*Notis Eccles.*  
*c. 14.*

*AA. l. 11.*



not verifying the report of his Miracles, so commonly suggested, and so greedily intertayned by others, to amount to no lesse than the deniall of them to be true.

Let me adde vnto Francis Xauier their Francis de Vittoria, Professor of Diuinitie in Spaine, who discussing this great point, whether that the Doctrine of Christ were so sufficiently reuealed vnto the Infidels of these times, by Word, or Miracles, that they, which would not bee conuerted, might iustly bee condemned of so vn pardonable obstinacie; as to deserue to bee persecuted by Sword; after his deliberate and earnest search to satisfie himselfe and others in this, answereth (concerning Miracles) *Signa nulla audio: I heare of no Miracles.*

### The third Aduertisement;

*Shewing that it hath bene a custome among Romish Priests, willingly to deceiue the people by counterfeited Acts and Reports.*

**H**OW shall this bee newes to Any, who hath bene acquainted with some of their owne Authors? One confessing, that People are deceiued by false miracles, deuised by Priests, and such as adhere vnto them. A second, remembring (as hee himselfe saith) with grieve some Historians, abusing the credulitie of the people, by relating the miracles of Saints. A third inueighing against the prodigalitie of some vaine Reports of false miracles. A fourth, and also a

fift,

Frade Vici. Rel. 1. 2. sect. 2.

Lyra in Dan.

Melchior Camer. lib. Theol.

Eras. ante lib. Confess. Aug.

Agrippa de Va-  
nit. scient.  
Vines in Aug.  
de Ciuit. Dei,  
l. 22. c. 8.

\* Histoire admi-  
rable de la pos-  
session & con-  
uersion d'une  
Penitente, se-  
duite par un  
Magicien, &c.  
conduite a la S.  
Baume pour  
estre exorcizee,  
l'An 1610.  
Soubz l'autorite  
du R. P. F. Seba-  
stien Michaelis,  
Prieur de Couent  
Royal de la S.  
Magdaleine a  
S. Maximin, &c.  
A la Reyne Re-  
gente, Paris  
1613. avec pri-  
uilege du Roy.  
It was transla-  
red into En-  
glish, accor-  
ding to the o-  
riginall Copie,  
by W. B. and  
printed, Anno  
1613. which  
Edition is here  
after obserued.  
Printed, Anno  
Domini 1603.

fit, partly *scorning* and partly *abhorring* their fa-  
bulous relations, and vaine forgeries of *Miracles*.  
These confessions may serue for the present.

We need not be inquisitiue into Examples fetcht  
from other Countries; concerning the juggling  
tricks of the *Friars* of former times, which haue  
beene detected to their shame; nor yet of a late \* *Ad-  
mirable Historie* (as they call it) of notable *Exor-  
cismes*, performed at Saint Baume in France, which  
will hereafter bewray it selfe by its owne contradi-  
ctions: because our owne halfe Isle, euen little En-  
gland, will be found to abound as much with varietie  
of false *Miracles*, as *Africke* with *Monsters*. For  
here hath beene scene a *Maid* with a miraculous *A-  
pron*, casting little flashes of lightning in the darke  
(for this also was a *worke of darknesse*) and easily  
done by an artificiall tincture of Sulphure. Not  
long after (which the World gazed at) they pro-  
duced the *Image of Garnet* the Iesuite in a straw:  
wherein there was nothing more wonderfull, than  
that any should account it miraculous, it being (by  
the confession, vpon oath, of such Recusants as had  
kept it) *no more like Garnets face than any other  
mans*; and so little exceeding the power of man  
(therefore no *Miracle*;) as that a young youth ad-  
dicted to the arte of limbing did then draw (and  
that more perfectly) a number of such like, in the  
huskes of eares of Wheat, in one day.

The Booke intituled, *A Declaration of egregious  
Impostures practized by Romish Priests*, setteth forth  
whole Pageants of counterfeit *Exorcismes*; one  
vpon *Sara Williams*, another vpon her sister, *Fris-*

wood



wood Williams, a third vpon Anne Smith, a fourth vpon Richard Mayne Gentleman, a fift vpon one Marwood, the seruant of that Babington, who was executed for treason. The Priests, who are reckoned as Agents in these feats, are named to haue beene Master Dibdaile, Master Sherwood, Master Cornelius, Master Stampe, Master Edmonds, alias Weston, Master Dryland, Master Terrill, Master Tallice, Master Ballard, with others; and in conclusion, all miraculous Exorcists, by the confessions (vpon oath) of foure of the parties themselves that were exorcized: albeit it was proued to be nothing but deccitfull cunning, and plaine cosenage.

Although these and the like pranks haue beene often hissed of the Stage, for stale and grosse forgeries, yet notwithstanding haue they aduentured to publish that, which they call *A faithfull Relation of their proceedings*, in exorcizing the Boy of Bilson, as possessed of the Deuill. Which Relation who so readeth, shall thinke that hee hath scene a *Comedie*, wherein the Actors, which present themselves, are these; A craftie old man, teaching the feats and pranks of counterfeiting a person *Demoniacall* and possessed of the Deuill; the next, a most docible, subtle, and expert young Boy, farre more dexterous in the Practique part, than his Master was in the Theorie; after him appeare three Romish Priests, the Authors of seducement, conjuring their onely imaginarie *Devils*, which they brought with them; and lastly, a *Chorus* of credulous people easily seduced, not so much by the subtletie of those Priests, as by their owne sottishnesse; which will hereafter be better manifested.

See this Relation whole, in the end of this Treatise.

**The fourth Aduertisement;**  
*Shewing, that Romish Priests haue thought it lawfull  
 for them, to delude men by forged Miracles, and  
 feigned Relations or Reports, under some religious  
 pretences.*

**I**F in practise of vnlawfull things they were not  
 perswaded that they may doe them lawfully,  
 there might bee some hope that they would at  
 length bee brought to detest their dissimulations;  
 but now that they varnish their godlesse forgeries  
 with the colour of Godly intentions, how can we  
 euer expect that they will renounce their custome  
 of lying? And that it is so, in some Romish Priests,  
 their owne *Canus* wil witnesse, where he inueigherh  
 against some, *Qui pietatis loco duxerunt mendacia  
 pro religione fingere*, that is; *Who hold it a point of  
 godlinesse to lye for the aduantage of Religion.* As also  
*Erasmus*, complayning of others who indeauour to  
 excite men to their Religion, *Fabulis vanis, & fi-  
 ctis miraculis*, that is, *By vaine fables, and feigned  
 miracles.* Yea, and their *Agrippa* putteth this in  
 the Catalogue of vaine sciences, and not without  
 indignation; *Qui pie nonnihil admentientes sup-  
 ponunt reliquias, fabricant miracula, confingunt ter-  
 ribiles fabulas*, that is, *Who by the mixture of some  
 godly lyes deuise supposititious reliques, forge mira-  
 cles, and faine fearefull fables.* The like complaint  
 made their *Vines* against their deuout lyes.

We may iustly recount among these the Romish  
 Doctrine of *Indulgences*, which (since the Coun-  
 sell

*Canus loc. Theol.  
 l. 11. c. 6.*

*Erasmus in censura  
 ante lib. Confess.  
 402.*

*Agrippa de van.  
 scient. c. 97.*

*Vines in Aug. de  
 Cinit. Dei l. 22.*



cell of Trent) is by Pope Pius Quartus added vnto the Romane Creede; albeit at the time of their first inuention, they were iudged by men learned and professed in the Romane Religion, to be no better than *pia fraudes*, that is, *Godly deceits*. And what shall wee say of their Historie, called the *Legend*, graced with no lesse a Title than *Aurea*, *Golden*; which it was lawfull to translate into any language, that it might lie open vnto all people, for their instruction in the fundamentall points of Poperie, when as yet the written Word of God, and the sa- uing Gospell of Iesus Christ, was purposely shut and locked vp in a strange tongue? Notwithstanding, it cannot be denied, if we beleene their owne Do- ctors, that there is not a more absurd booke than it; Or thus; By the fables and foeries whereof the Truth it selfe is overthrowne! Or thus, Wherein there are more Monsters than Miracles.

Pius Quartus in  
forma instrumenti.

As Greg. de Va-  
lent. reports.  
Tract. de Indulg.  
cap. 2.

Esper. in Tim.  
Digress. 1.

Royard pr. of.  
ant. Hom. de  
festo Sancti.

Camus loc.  
Theol. 4. 11. c. 6.

And the counterfeit Miracles, by Exorcismes, wrought by Priests in France and England, haue (as their owne Relations doe manifest) a double inten- tion, to wit, of gayning estimation vnto the Priests, and beliefe vnto that which they call their Catho- lique Cause. Nor may any object, that such forge- ries are wrought by some obscure men, of small iudgement, or lesse conscience; for these are Priests who haue their mission, and comission from Rome, being sent (as they say) to suffer persecution for the Romane Cause: for the which some of them are in the Catalogue of their Martyrs, as namely, *Dibday*, *Ballard*, *Harrington*; who, with the other Priests, in acting these parts, were of the same Faith with

Declar. of  
Impos.

their fellow Priest *Thomson*, who held those their  
practizes to be good; and the credulitie thereunto  
Godly.

### The fifth Aduertisement;

*Shewing the falshehood of their former Presumption;  
and proving, that no pretext of good intention, or  
purpose whatsoever, can iustifie any lying wonder,  
or yet any false Report thereof.*

**W**E haue seene what masks these deccivable  
*Miraculists* doe put on, not onely for co-  
uering, but euen also countenancing their owne de-  
ceitfulnesse; to wit, their pretence of *Deuotion, Re-  
ligion, Godlinesse*: in all which there is a good in-  
tent, which is to them the soule of such actions.  
Surely, if this kind of dealing were lawfull, then  
might it be vsed, especially for the gayning of mens  
soules, for the credit of the *Messengers of God*, and  
his *Christ*, or for the supreme end of all, which is  
the *glorie of God*.

But none of these so gracious and glorious pre-  
tences can excuse them. First, not the gayning of  
mens soules, because it is written, *The mouth that  
lyeth slayeth the soule*. Now *Charitie*, by Gods Law,  
beginneth at a mans selfe; and can it then consort  
with *Charitie*, that, for the sauing of another, any  
man may murther himselfe? And secondly, neither  
will it suffer to intend the credit of *Gods Ministers*,  
and the establisshing of their message of Faith, be-  
cause



cause this must needs be not onely damnable in it selfe, but also damageable to the *Faith* both of the *Preachers* and *Hearers*. The first the Apostle pro- ueth, by reproofing them that should say of the *A- postles*, that they taught men to doe euill, that good might come thereof: of which Calumniators hee concludeth, saying, *Whose damnation is iust*. And if it be damnable to say that of any vniustly, then is it twice damnable for any to doe euill that good may come thereof. Concerning the second, the same A- postle is as direct: *If we (saith he) preaching Christ to be risen from the dead, Christ be proued not to be ri- sen, then is our preaching in vaine, as being false wit- nesses; and then is also your faith in vaine*. Noting, that the *preaching*, and consequently writing of falsehood doth gayne nothing but losse of credit to the *Preacher*, and engender infidelitie in him that was a beleeuer; which are due wages, the one of wilfull lying, the other of light credulitie. Nor yet will it preuaile, that for the honour of *Christ*, whose attribute is *Truth*, they practize to deceiue by a *Lie*, the right cognizance of the *Devill*, who is a *Lier from the beginning*: for what societie then can there be betwixt *Christ* and *Satan*?

Rom. 3. 8.

1. Cor. 15. 14.

Ioh. 14. 6.

1. 3. 44.

Lastly, the end of all goods ends, the *glorie of God*, cannot priuilege any mans lie. The *friends of Iob* disputed against him, though ignorantly, thin- king him to be an *Hypocrite*; and their whole scope was to magnifie the iustice of *God* vpon him: but *Iob*, holding nothing to bee more dishonourable to *God* than to pleade for him by a lie, stands at de- fiance with them that sought to pleade after that

Job 13.7.

Heb. 6.18.

manner; answering, with detestation of that Error, *Will you speak wickedly for God; and talke deceitfully for him? will you accept his person? will you yet commend for God? do you so mocke him? shall not his excellencie make you affraid?* What refutation can bee more emphaticall, or yet more iust? for it is written, *It is impossible for God to lye;* and as impossible must we thinke it for God to approue or iustifie any lie, how much lesse wilfull lying? What then are they to forfeit, who stampe a fained pretence, as it were a false face vpon a *Miracle*, the act of Gods omnipotencie, which should therefore haue engrauen on it *Truth*, the first attribute of the God-head, the perfect Image of the God of *Cesar* (that is) that it be a true *Miracle*?

### The sixt Aduertisement;

*Discovering their doctrine of Mentall Reseruatiō, which we may iustly suspect to be the art of concealing their deceipts, whensoever they abuse men by their false reports,*

**T**Heir *Mentall Reseruatiō* is (as they define it) a *mixt Proposition*, part in speech, and part in minde: as when a *Priest*, being in any danger to be discouered, is examined whether hee be a *Romish Priest*? who notwithstanding doth answere; *I am no Romish Priest*, (retayning in his minde this clause) *To tell it vnto you;* (or) *that you may know,* or the like: and the latter clause of the minde (say they)



they) maketh the words, *I am no Priest*, (otherwise false in themselves) to be true, as it were one Proposition. And thus they thinke to auoyd the guilt of a lie.

This Sophistrie did Master *Garnet* teach in writing, and practized it egregiously in the Tower: and this Master *Parsons* did vehemently defend, which other *Priests* vsed as a *Gygas Ring*, to become inuisible to men; that no Examiner could espie any of their Priest-hoods.

If they thinke it lawfull thus cunningly to equiuocate, for the preservation of their owne bodies, and the bodies of others, will they not iudge it necessary, for the gaining of mens soules, trowe we? What credit then shall wee giue vnto such reports, which they shall falsly inuent, to draw men vnto their Religion, by saying (as they haue most falsly done) such a *Protestant Bishop* died in the *Romish* faith; or such a *Boy* was exorcized and dispossessed of the *Deuill*, by the helpe of a *Romish Priest*? Or such a *vision of our Lady* appeared vnto me, telling me that I cannot take the Oath of *Allegiance*, without *mortall sinne*? To these men we obiekt, Are you so vnconscionable as to lye thus? They readily will answere vs, we lye not, for we did equiuocate. As for example, He died a *Catholike*, (reseruing) for ought that you shall know: and the *Boy* was dispossessed by a *Priest*, (reseruing) if dispossessed: And the blessed *Virgin* appeared vnto me, (reseruing) but only in my conceit. This being the professed guile and deceit of these kind of men, we haue iust cause not to beleue them.

## The seventh Aduertisement;

*Shewing that Mentall reseruatiō is no better than  
lewde lying.*

**T**HIS tricke of *Mentall reseruatiō* hath beene sufficiently proued to be not only a *lye*, but euen the *blacke Art of lying*. As for example; If a Iesuite, being asked whether hee be the true Subiect of the King of Great Brittain, shall answere, contrary to their meaning, *I am*, (but reseruing in his minde this negatiue particle) *not*; can this make one Proposition? Is it not rather a Contradiction, and consequently a flat *lye*? Let *Truth* it selfe speake, *Let your yea be yea* (saith Christ,) *and your nay be nay*: wherein as rash swearing is forbidden, so is true speaking cōmanded. Now I suppose that none can denie but, *I am*, is *yea*, and, *I am not*, is *nay*; and consequently that their, *I am*, is a lewde *lye*. And that indeed all such *Reseruatiōs* (as cannot be qualified with some circumstance of speech, which vnto the intelligent hearer can no way import that he is no *Priest*) are vndoubtedly a *lye*, hath beene euined from the testimonies of the learned men of their owne Schooles, in a Treatise purposely not long since writ vpon that subiect.

Only I adde for this present, that this *Arte of Mentall Reseruatiō* transcendeth all the wit, not only of Heathen men, but euen the practice of *Deuils* in their *Equiuocations*. For the Heathen, in saying, *Iuravi linguā, mentem iniuratum gero*, were so farre from excusing this from a *lye*, that they called

Mat. 5. 37.  
James 5. 12.

cic. offic.



called it *false*; only they thought it (but erroneously) lawful for them to lie in such case of necessitie; when they had to deale with *Pirates* and Outlawes. But it neuer entred into the Morall or Logicall apprehensions of these great Masters of Learning, to conceiue otherwise of such Romish secret Notions, than as of very *lies*.

The *Devils*, wee know, did *Equiuocate* in their Oracles, but only by a *verball Equiuocation*, consisting of an ambiguitie of words of double and doubtfull signification: wherein although there were deceit, yet was it not by a flat lie, but by an indirect truth. For example, To speake to a man, denying that he hath any money, and to say, yes fellow, thou hast a crowne (meaning, the crowne of his head;) the *verball Equiuocation* is in the word, *Crowne*, whereby the man is deceiued by the indirect, but yet true sence of the same word. Neuerthelesse these (we confesse) were called *lying Oracles*, not because of their *verball Equiuocations*, but because thereby they did seduce men into Errors. But *Mentall Reseruatiō* is such a *Cacus den* as neyther Man, or Deuill by any circumstance of speech can possibly spie out.

### The eight Aduertisement;

*Shewing the meanes to discerne false Miracles, by understanding the properties of those that are true.*

There are foure observable properties of diuine Miracles: I. is that the worke of the Miracle

D

be

be done *Transcendently*, by exceeding all power of Nature or Art; II. *Presently*, without delay; III. *Perfectly*, without defect; The IV. is in respect of the forme, *Sincerely*, voyd of idle Superstition. These are the true Characters of diuine working, by which if the Acts of Romish Priests be duely examined, they will be found exorbitant in all.

### The ninth Aduertisement;

*Shewing the falshood of such Romish practizes; because they are not done by a transcendent power.*

**A**Lthough the power of false *Miracles*, prophesied of by our Sauour *Christ*, shall sometimes worke such great wonders, as are able to deceive, if it were possible, the very *Elect*; so that wee must confesse (with their owne Iesuite) that *False Miracles* are sometimes so like unto true, that they can hardly be discerned; which (as another of them acknowledgeth) *The Demill worketh by secret, but naturall meanes*, yet such as deceive the sight and iudgements of men: Notwithstanding many others are done only by either naturall, or else artificiall workings. As namely all that are not done either *presently* or *perfectly*, as shall be shewed. But be it that the workes done by these *Priests*, could seeme to be done as perfectly as they would haue them, yet can they saour of nothing but mans craft.

To instance but onely in that one thing, where-

Mar. 13. 22.

Acosia Ies. de  
temp. nouiss.

lib. 2. c. 19.

Bellar. l. 3. de

Pont. c. 15.



wherein (as it seemeth) they ioyntly glorie, which is the adoration done by brute beasts, as namely by a *Mule*, a *cade Lambe*, and a *Ma-  
stiffe Dogge*, vnto the *Hoast* in the Sacrament. Why haue you neuer scene *Apes* and *Babions* so disciplined, as to kneele downe, and make courtisie? Did not *Bankes* teach his *Horse* the like feates; When to acquit himselfe of the suspicion of dealing with the *Deuill*, he made his *Horse Morocco* to kneele downe before a *Crucifix* in France?

*Bellar. Boxius,  
and the Admi-  
rable Hist.*

Come we neerer to our *Exorcists*, and see their doings, and wee find (by the confessions of their owne Patients) that if there be any disease, as suppose the Mother, then they call this a *Deuill*; and if there be none, yet through violent and vntemperate working by their hallowed fumes and sulphurous odours, which they vse in their Exorcismes, they make a *Deuill*, that is, some disease: and after, by suffering their supposed *Demoniack* to take a little rest, O then behold a Miracle! forsooth, they haue stilled the *Deuill*. I should but take paines for repentance to busie my selfe, or my Reader with ripping vp the friuolous Wonders, which they haue registred, touching the power of expelling of *Deuils*. If any mans appetite serue him for these iunkets, let him reade their *Legend*, touching such Maruels, and he may soone satisfie, yea, and surfeit himselfe.

## The tenth Aduertisement;

*Shewing (for the better discerning of false Miracles) the II. and III. Properties, which is, to be done Presently and Perfectly.*

*Abulen. in Mat.  
8.9.15.*

*Mark. 8.24, 25.*

*Abulen. ibid.*

*Araſt. Cochelet.  
Paleſt honor.  
cap. 31.  
De trioteſ. diſq.  
Mag. l. 1. c. 3.*

**T**He second, which is *Presently*, their owne Bishop *Abulensis* hath obserued; *Nullum miraculum successiue esse factum, sed statim, quando Christus illud fieri voluit*: that Christ wrought no Miracle by piece-meale, but out of hand, so soone as hee would haue it done, What can bee objected against this, but only the cure of him that was blind, whom Christ made first to see, and after to see perfectly? To this the same Bishop answereth most fitly, that *This may be said to haue beene done presently, because suddenly, and as soone as hee would haue it done.*

The third, to doe it *Perfectly*, is as well acknowledged to be a proper character of a true Miracle, whereby diuine Miracles are distinguished from those that are *Deuillish*: and that *When they that are cured relapse into their former diseases, it is a certaine signe that it is not the gift of God, whose workes are perfect.* Now let vs weigh the *Priests* practizes in these scales, and their workes will bee found too light, as not being done *Presently*: for these *Exorcists* labour alwayes vpon their parties possessed, as Physicians doe vpon their Patients, consuming monethes in practizing their Art, before they can seeme to haue finished their cure. So it fell out with the *Exorcists* at Saint Baume in France, at Denham

in



in Buckinghamshire, at Hackney neere London, and at Bilson in Staffordshire.

Then that they are not so *Perfectly* holpen, doth *See hereafter* appeare by the *Exorcists* often boasting, how they driue the *Deuill* (as though it were a running growthish spirit, sitting from one ioynt to another) sometime into the *Tongue*, sometime into the *Toe*, and sometime into places, for modestie not to bee named. Wherein they play with the *Deuill* only as idle fellowes doe with their *Apes*, making them skip from one place to another; when as the power of diuine *Exorcisme* was *instantly* and *absolutely* to expell the *Deuill*, but not to dally and sport with him in his hold of possession.

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The eleuenth Aduertisement;

*Shewing the last note of false Miracles, by want of the fourth propertie of true workes, to wit, religious Sinceritie without Superstition.*

**A**gainst this they erre both in their manner, instruments, and end of working. The manner is by vsing some set forme of words.

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The twelfth Aduertisement;

*Shewing their Superstition by their formes.*

**T**hat is worth our obseruation, which hath falne from the penne of their owne Iesuite, name-

De'triolef. disq.  
 Magic. in quest.  
 var. de morb. fa-  
 nand.

Espen. in Tim.  
 Digress. l. i. c. 15.

See hereafter.

namely, that *Holy men of former times* [non sunt  
 vli formis conceptis, &c.] *did not use any set formes*  
*of words, but sometime one manner, and sometime*  
*another, such as the Spirit of God did suggest unto*  
*them: nor did God grant unto them the gifts of hea-*  
*ling under the condition of using any forme of speech.*  
 Which is no more than that which their *Espencaus*  
 will haue vs to obserue in the practise of *Christ*  
 and of his Disciples. *Christ* (saith he) *used not a-*  
*ny peculiar Ceremonies, but simply commanding the*  
*Deuill, by his inuisible power did driue him out. Nei-*  
*ther yet doe wee read that the Apostles of Christ did*  
*use any set forme, or ceremonie.* If wee shall bring  
 the practises of their *Priests* to be tryed by this test,  
 wee shall find that their formall *Exorcismes* differ  
 but little from Magicall Incantations. For (to o-  
 mit others) our *Exorcists* at *Bilson* did professe at  
 their first comming to the *Boy* that they could doe  
 nothing, for dispossessing of the *Deuill* out of  
 him, before that they had obtrayned a Booke called  
*Theſaurus Exorcismorum*, which (saith they) is now at  
*London.* Doe you not now see the distance betwixt  
 the *Spirit* and the power of the *Priest* to bee as  
 much as from *Bilson* to *London*, that is, an hundred  
 miles at least? are these *Exorcists*? And although  
 we know that the *Deuill* is a great Scholler, yet did  
 euer the manner of Exorcising anciently consist  
 in Booke-formes? is not this grosse Superstition?  
 So likewise are their other Circumstantiall A&ts, of  
 almost, stifling their Patients with sulphureous  
*Fumes*; buffetting them with their Priestly stoles;  
 besprinkling them with pale-fuls of *Holy-Water*,  
 and



and *Herbes*; yea, and (whereof notwithstanding some haue not beene ashamed to boast off, as worthie of the dignitie of a Miraculist) *Damonem potius crepitum, aut recentis stercoris fatore depellere*: that is, *The repelling of the Deuill with the blast of such a winde, and the stench of such an herbe which I shame to english.* Which if it were possible for a man to belecue, yet might they consider the vanitie of these fooleries; and vnderstand that the *Deuill*, that nimble Antique, doth but dally with them, passing and repassing as Boyes doe in their sports, when and how hee listeth: as was discerned in a *yong Monke* obsessed of the *Deuill*, which *Deuill* indured the application of *holy-Water* and other hallowed things, but yet refused to depart from the partie obsessed vntil such time as this *Nouice* was soundly lasht with a *Whip*; whereupon the *Deuill* gaue place, and then he was deliuered.

See in their  
Cosmas Philarch.  
de offic. sacerdot.  
lib. 3. cap. 11.

Gerard. Nazareth.  
apud  
Zuinger. theat.  
hum. vit. lib. 4.  
in Tit. de Demoniacis.

### The thirteenth Aduertisement;

*Shewing their second point of Superstition, in respect of the ordinarie instruments of working, which in these latter times are Images.*

**T**He Patriarke *Tharasius* in that latter *Synod of Nice* (which was the great Patronesse of the worship of *Images*, but after contradicted by the Councell of *Frankford*) did confesse in the presence of all the Bishops there assembled, that No Miracles were then wrought by *Images* among *Christians*,  
for

Surius Tom. 3.  
conc. Aet. 4.

for their belief. But he that shall now trauell thorow either Romish Countries, or Bookes shall be stored with any Miracles, of whatsoeuer sort, (put them all together) more than those which are done by the *Images of the blessed Virgin*, as at *Lorretto*, at *Hales*, at *Sichem*; wherewith the Bookes of *Tursellinus*, *Lipsius*, and *Costerus* are so fraught.

But because their *Patriark* durst say in so great and generall a presence of *Bishops* and *Diuines*, that *no Miracles were wrought by Images*, except among *Infidels*, what can any collect from thence but either that *Images* were not so miraculous in those former times, when notwithstanding, ifeuer, (that being the time wherein they most of all contended for the *worship of Images*) they were to be expected: or else that the people of these times, which are so addicted to such Miracles, are more *Infidels*. Howsoeuer it must needs saue of much Superstition that the vulgar people (as appeareth by the complaint of their owne Authours) *Adoring Images most idolatrously*, should be nourished in their Idolatrous fancies by the pretended *Miracles* wrought by *Images*. In all which maruels nothing seemeth more maruellous then the fascination of men, in beleeuing them.

This place required that I should speake of their diuers Ceremonies in their *Exorcismes*, to shew their numerall *Crossings*, *Reliques* of false Saints, their *Holy-Water*, which they consecrate both to driue away *Devils*, and to purge *veniall sinnes*; besides other formes of their practice, which are altogether superstitious, if not also sacrilegious. For

(to



(to instance in the last) what greater sacrilege can there be, than to assume power to ordaine any element, for conferring of a spirituall grace of remission of sinnes? What is this else than to institute a *Sacrament*, an act properly and soly belonging to the authoritie of him, who is the Creatour of soules? But these things being obuius vnto all men, I tooke hereby occasion to insert the former obseruation, concerning Images, albeit without Exorcismes.

### The fourteenth Aduertisement.

*Shewing the second point of their Superstition, by their impious and abhominable Consultation with Devils in their Exorcismes, for resolution in points of Religion.*

Concerning this I will first manifest that they vsually practize it; and secondly, propound their Reasons for so doing, and confute them.

*That they vse to consult with Devils about doctrinall points in Religion.*

Let any man read the Bookes, or heare the Relations of the Romish Exorcists of these latter times, and he shall find that there is nothing more ordinarie with them than their familiar conference with the *Devill*, touching questions of Religion. Cotton the Iesuite his *Interrogatories* put to the *De-*

well to resolve off, concerning *Purgatory* for his *Catholikes*, and *Het for vs Protestants*, with many other curious questions, are more than notorious. The Priests at *Denham* in their *Adiurations* were frequent, by which they sought to satisfie their *Adherents* about the truth of the *Immaculate Conception of the Virgin Mary*, of *Pope Gregorie XIII* his being a *Saint in Heaven*, of the *Sacrament of the Altar*, and *Christs bodily presence therein*. The *Iesuite Turfelin* contendeth by all the strength of his wit to giue satisfaction to his Reader, concerning the truth of the miraculous *Transmigration* of the blessed *Virgins* house from *Iurie* to *Loreto* in *Italy*. Which one house of the *Virgin* excelleth (as they say) all others that ever were dedicated unto her. Whereunto there is daily concourse from all Nations of the World, especially from *France*, *Spaine*, the *Indies*, and most remote parts by *Kings*, *Princes*, and other people. yet was not the truth of this *Historie* so absolute in all points vntill an horrible *Deuill*, called *Arcto*, was consulted with, who affirmed that *That house was the very same place, wherein the Angell Gabriel saluted the blessed Virgin*.

Our *Romish* Preists at *Bilfon* are desirous that their *Disciples* should know (which is their maine question) whether the *Protestants* or *Romanists* are more safe in their Religion: to this purpose they aduise with their faithfull Doctor the *Deuill*, and set the resolution downe in that which they call *A faithfull Relation*, (and that to vse their marginall phrase) as a *Markable thing*. I (saith the Priest) commanded the *Deuill* to shew how he would

“vse

See the Declaration of Impostures, &c.

Turfellin. Hist. Dom. Lauret.

Idem Epist. dedicate Hist. Iustus Baronijs Epist.

Turfellin. quo supra.

See hereafter Pag. 51.



“one dying out of the Romane Church: which he did  
 “by violent pulling and byting of the clothes. Then I  
 “would know of him how he did use Luther, Caluine  
 “and Iohn Fox, which he did after the same manner,  
 “but in a fiercer sort. Then I asked what power hee  
 “had ouer a Romane Catholike dying out of mortall  
 “sinne? Hee then thrust downe his head trembling,  
 “and did no more. In all which they sufficiently  
 manifest that their profession is vpon such like  
 doubts, to take their resolution from the Deuill.

But of all stories of this kind that (I thinke) was  
 euer committed to Print, that which was pub-  
 lished in France is most famous: and so the Roma-  
 nists will haue vs to know, intituling it an *Admi-  
 rable Historie of their Exorcismes*, and dedicating  
 it to the then *Queene Regent*. Wherein they bring  
 in, for prooffe of many Articles of their Romane  
 faith, a Deuill named *Ferrino*, constrained (as they  
 say) by the power of God to say and swear by the  
 lining God, that Christ is in the Chalice after Conse-  
 cration; blood, and bones; as when hee was crucified  
 vpon the Crosse. And hee proceedeth in that  
 Booke, preaching both morall and Theologicall  
 points of Religion vnto the end; and all to this end  
 that the hearts of people might receiue satisfacti-  
 on by the Devils Sermons. Where also *F. Mi-  
 chaelis* the Exorcist himselfe, in the Epistle to the  
 Reader before the Booke, further saith, and profes-  
 seth as followeth. We are in good hope that this Hi-  
 storie will be no lesse vselfull and profitable in France,  
 than that was of Laon, printed Anno 1566. which  
 greatly confirmed the Catholike faith, and conuerted

*Admir. Hist.  
 pag. 52. & 98.*

many Heretikes, who heard the Devils say many times in an high voyce, that these Heretikes were his friends and confederates. So that we cannot but see that it is their profession to receiue assurance of their faith from the *Devill*; which may bee yet more euident vnto vs, in as much as that they doe reason for the justifying of themselves in so doing, which is the next point.

### The fifteenth Aduertisement;

*Shewing the falsitie of their Reasons, for their consulting with Devils, by their Exorcismes, in questions of Religion.*

**T**HE *Adiuration*, which they defend to bee so powerfull, is of two sorts, the one is of an absolute command, the second is of stipulation or obligation, by a formall Oath.

The *Adiuration* by absolute command they contend to proue first by the example of *Christ* against the *Devill*; the next by the example of the *Devill* against *Christ*. The second they labour to make good by vertue of the band of a formall Oath. My part and office will bee to confute them in all, as well particularly as generally.



The particular Confutation of their first Reason, whereby they use to prove the lawfulness of consulting with Devils, by the manner of Adjuration; which they collect from the example of Christ against the Devil.

**T**He first foundation, which they lay for this, is that the Devil is constrained by the power of God to speake truth: and therefore they may interrogate the Devil, and receive from him an assurance of the same truths. This power of God the Admirable French Historie doth observe in their Devil Verrine, whom first they acknowledge to have beene sent immediately from God, by whose power hee was compelled to instruct men in the truth, to confound Belzebub, and other Devils: and, as if there had beene difference of religion among the Devils in hell, and that this Verrine (yet by constraint) had beene a Catholike Devil, hee confirmeth to the world many points of Romish faith; insomuch that the Priests and Exorcists doe put an Ecce vpon him, saying, Behold a miracle unheard off, that a Devil should convert saules! We may rather say, Behold saules Christian never read of before, that would be converted by the Devil!

Admir. Epist.  
pag. 7.

But to the matter. Their first ground they take from the confession of the Devil, when hee acknowledged Christ to be the Sonne of God.

Math. 8.29.  
Mark. 5.7.  
Luke 8.28.

We easily grant, that Christ could as easily compel the devil to speake truth, as he could aske him the question concerning any truth; and that there-

fore the *devill* could no more conceale that his *Confession*, concerning the *God-head of Christ*, acknowledging him to bee the *Sonne of God*, than hee could deny his name to bee *Legion*. But this being granted, that *Christ* could so constraîne the *Devills*, yet what can the *Priests* collect from hence? Their first collection is, that *Christ* did inforce the *devill* to make this *Confession*. But Saint *Chrysostome* will deny this, saying, That *Christ* was so farre from desiring this *Confession* of the *devill*, that hee did abhorre the *Confessor*, and presently inioyne him silence. Their second collection from hence is this; If (say they) *Christ* did extort truth from the *devill*, Why not wee? Which if it were spoken of them vniuersally, as if they had absolutely the same power in *Miracles*, that *Christ* had, it were an inference very blasphemous; because as all diuinity doth teach, *Christ* had in him, *potestatem excellentiæ* (that is) *diuine power to the full*, as the *Sonne* hath light; and all others haue it but deriuatiuely from *Christ*, as is the light of the *Moone*. But to vnderstand these men in their more moderate sense, that whatsoever concerneth the authoritie of commanding or countermanding *devills*, they may presume to haue receiued it from *Christ*, yet is it most false; because *Christ* went out of his owne accord into the *Wildernesse* to combat with the *devill*: will you therefore say, *Why not wee likewise*? Doth not the *Lords Prayer* teach you not to follow, but to flie temptations? To come nearer to you. *Christ*, at the time of his questioning the *devill*, concerning his name, (whereof

See this after.

Adm. Hist]



(whereof you have spoken) had in himselfe a power of dispensation and permission to suffer the Demills (they requesting as much) to goe into the Hogges of the Gadarens, and to carry them headlong into the Sea; an Act of his owne omnipotent Iustice. Dare you assume this power vnto your selues, of permitting the deuill, if hee should aske you, to enter into other mens Oxen, or Hogs, vpon the same presumption of *Why not we?*

Furthermore, to shew you *why not* you, *Christ* had the wisdom of discerning of spirits, to know what spirit he had to deale with, and that infallibly: but the deuill, how easily may he deceiue you or others, when transforming himselfe into an Angel of light, 2. Cor. 11. 14. and pretending himselfe an Author of truth, hee shall become but a Messenger of lies, whereof the Iesuit *Del'rio*, and other Authors can satisfie you by manifold Examples. Lastly (to pose you a little) tell vs, when did euer *Christ* interogate the deuill concerning any doctrine of truth, either Theologicall or Morall points of Faith, or precepts of life? The onely question he asked him was, *what is thy name?* and the deuill answered, *Legion, for we* Mark. 9. 17. *are many*, even troupes of deuills: Which *Christ* Luk. 8. 30. did to manifest the power of his God-head against the whole host of infernall powers. You therefore that thus arrogate his power should rather imitate his wisdom, who neuer conferred with the deuill touching any doctrinall or dogmaticall truth.

The

**The sixteenth Aduertisement.**  
*Shewing the falsehood of their second Reason, for the  
 prooffe of their power of Adiuration, to constrain  
 the Devill to speake truth, taken from the Devills  
 adiuring of Christ; with the particular confuta-  
 tion thereof.*

**T**hey see this down for an vndoubted Maxime,  
 that the Devill must necessarily speake truth,  
 Whensoever the Exorcist shall exact an oath of the De-  
 vill, compelling them to sweare, according to the  
 meaning of God and his Church. They doe not de-  
 ny (neither doe we charge them with it) that the  
 Devill, when hee speaketh of himselfe, is a liar, and  
 the father of lies: but onely say, that being adiu-  
 red to tell the truth, hee is then compelled to speake  
 truth. Their prooffe is thus grounded. The Devill  
 said vnto Christ, Mark. 5. [I charge thee by God, that  
 thou doe not torment vs, but suffer vs to enter into  
 the kind of Swine:] Wherein we may obserue (saith  
 he) a remarkable point, that Christ being adiured by  
 the name of God, although it was done by the Devill,  
 yet condescended to the Devills request. And thus  
 they would perswade vs, that by virtue of this  
 band of an Oath the Devill is tied infallibly to  
 confesse the truth. And hence it is that these Priests  
 in France, and they at Denham, and at Bilson, to-  
 gether with others, in their questioning with De-  
 vills, doe edye altogether vpon the coercion of  
 them by an Oath.

But, concerning the example which they haue  
 urged, of the Devills adiuring of Christ in the name  
 of

Admir. Hist.  
 pag. 131.

Epistle to the  
 Reader, before  
 the History.



of God, it cannot but proove to be either an illogical argument, or else blasphemous. For wee demand, whether the *Devill*, adinring *Christ* in the name of God, did constraine *Christ* to speake truth, or no? If they say that hee did not, then is it no small absurditie, to proove a compulsarie charge of a *Priest*, against the *Devill*, by *Christ*s voluntarie answer to the *Devill*. But if they say, that the adjuration, vsed by the *Devill*, had power to constraine *Christ*, by virtue of the name of God, to make an answer, then is it altogether blasphemous, for what is it else, than to make the *Devill* the *Exorcizer* of *Christ*? It had beene well, that these men, that thus yrge and presse their power of *Exorcization*, had remembered that which is recorded in the *Acts* 19. of the *rummaging Exorcists*, the *sonnes of Sceua a Jew*, when they tooke vpon them to adiure euill spirits, saying, *[Cyprian]* *Woe* adiure you by *Iesus*; but what? It followeth, *The Devils* in the possessed partie did violently fall vpon those *Exorcists*, and made them *runne away*; then might they haue learned rather to reason thus, That if *Exorcisme* was not of power in it selfe by the name of *Iesus* (who is *God* blessed for euer) to drue away the *Devills*; how then could we say that it had power from the mouth of *devils*, in the name of *God*, to mooue *Christ Iesus* himselfe? And inferre thereupon, saying to themselues, *Why doe wee not now blush that wee haue argued so fondly?*

The word *[Exorcism]* in the *Acts* of the *Exorcists*, is not taken Diuines in Christian Schooles, as not taken The imposition of a formall Oath vpon Devils.

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## The seventeenth Aduertisement

Shewing their second ground, taken from an Oath, by the virtue of the band of an Oath of Stipulation (the Priests imposing a formall Oath vpon the Devill,) and the falshood thereof.

Admir. Hist.  
pag. 186.

For in their admirable French Historie the Exorcists say, that the Devils, when they are constrained by the Name of God, and by the authority of the Church to take an Oath, the Oath bindeth them. And as if, by verue of the same Oath, the Exorcists themselves were bound to beleue the Devill, they put the Devill to an Oath, saying, It was thought fit, that wherein the Devill should solemnly swear vpon the blessed Sacrament, for confirmation of that which he had alowt spoken. But did euer the Devill take such an Oath? Yes (say they) hee sware by the living God, that he was constrained to say the truth; And he took a solemn Oath, with all the properties of an Oath.

Pag. 186.

Pag. 91. & 137.

## The eighteenth Aduertisement

Shewing the falshood of this piece of vice learning, in imposing a formall Oath of Stipulation vpon the Devill, and the impietie thereof, the Devill being no way capable of a formall Oath.

Exorcizare dicuntur, hoc est, per diuina Dialecticam ad mandata expellere. Aug. de beat. vita.

The word [*Ἐξορκίζω*, I exorcize,] in the vse of Diuines, in Christian Schooles, is not taken for the Imposition of a formall Oath vpon Devils, but



but an allegation of the powerfull Name and authoritie of God, to command the *Devill*; as wee see not onely in the example of the *Apostles*, but even by the *Acts* of those deuillish *Exorcists*, *Acts*. 19. saying vnto the spirits, *Wee adore you by Iesus*. Now the forme of an Oath is of two kindes; and accordingly the Band and Obligation is twofold. The first kind is a simple *Inuocation* of God, by calling him to witnesse; and thus the *Devill* sware, saying, *By the liuing God, &c.* The second is a *rike Oath*, by an *oppignoration* and pledge; pawning some pretious thing vnto God: thus the *Devill*, they say, did swear *By the Sacrament*, and by the *Gospel*. And wee make no question but the *Devill* was able to swear by God, and by the *Gospel of Christ*, thereby seeming to seeke Gods glorie. For what cannot hee swear to doe, who can change himselfe into the seeming shape of an *Angel of light*? But our onely problem is, whether the *Devill* be capable of the band of an Oath, or no? Wee thinke wee may swear he is not; neither of the band of an Oath, made only by *Inuocation* and *Testification*, in calling God to witnesse; nor yet of *oppignoration* and *pledge*, which is a second and more solemne tye in an Oath.

For the band of an Oath of *Inuocation* consisteth, betweene the Iustice of God, and mans conscience, being bound by that law written in his heart, his conscience bearing witnesse, and thoughts accusing or excusing him before God. This is the band of conscience towards God, whereby the partie swearing acknowledgeth himselfe obliged

Rom. 2.15.

to speake a truth, lest that hee become gultie of transgression against God. Therefore to impose an Oath vpon the *Deuill*, is to suppose him, being a damnable Reprobate, whose propertie is to bee most maliciously obstinate against God and godlinesse, to be capable of such a *Conscience*, which is required in an Oath, and consequently a conscionable honest *Deuill*.

The *mixed Oath* is not onely the *inuocation* of the supreme Iudge and auenger, in a generall manner, but the addition also (for more specialtie and solemnitie) of some thing else, by way of pledge, which is called an *Oath by oppignoration*; as if a Christian should, in solemne protestation, sweare by God his Saviour, and by the *Sacraments*, or by the holy *Gospel*: intending thereby the ingagement of his owne portion of comfort and blessing by and in them; and forfeiture thereof if hee violate his Oath (as in all Oathes is implied a voluntary Execration vpon default) by losse of those precious benefits, which he might otherwise enioy in those pawnes and pledges. Now as for the *Diuels*, what interest can they haue in the promises of Christ belonging to *saluation* reuealed in the *Gospel* of Christ, and sealed by his *Sacraments*, who are forlorne of all interest in Christ himselfe, crying vnto him and saying, *What haue we to doe with thee, Iesu, thou Sonne of the highest God?* &c. what forfeiture can they feare of loosing their pledge, which they haue irreuocably lost, when they first apostated from God, and thereupon did eternally loose all hope of happinesse, being reserved (as the Apo-

Mark. 5.

stle



He speaketh) to the chaines of darknesse, for ever- Jude v. 6.  
more?

Moreover, an Oath being that high part of religious service belonging vnto God, which hee appropriateth to himselfe, saying, *Thou shalt serue the Lord and sweare by his name* (where, in the LXX. Deut. 6. 13. it is *Λατρεύει*, and *Λατρεύει*, by the confession of the Romanists, is proper only vnto God himselfe, as a supreme part of his worship) let them, who presume of such familiar conference with the Deuill, consult with him vpon this question, whether hee can be capable of the office of *Λατρεύει*. Howbeit wee thinke it no lesse than a Diabolically prophe- nation of the name of God to impute vpon those damned spirits the band of an Oath, whereof they cannot be any way capable, to performe it truly and internally, by reason of the obstinacie of their wils, and the desperatenesse of their state and condition. Thus farre of our particular confutation of their particular Reasons.

### The nineteenth Aduertisement;

*Shewing the Confutation of their profession of consulting with Devils in generall, by manifesting the infatuation thereof.*

**L**Et Romish Priests imagine what they please, of the power which they haue ouer the Deuill, to compell him to speake truth; yet this wee hold for

for a truth infallible, that it was neuer permitted to any to aduise with the *Devill*, about questions of Religion; to receiue any satisfaction from him, but directly the contrarie.

### The twentieth Aduertisement;

*Shewing the fallshood of their doctrine, for consulting with Devils; first from the examples of Christ, and of his Disciples.*

Mark. 5. 7.

**T**He Priests, for the establishing of their authoritie, in interrogating the *Devill* in questions of Religion, and power of constraining him to answer the truth, haue pitched vpon the confession of the *devill*, when he called Christ, *The Son of God*: And then, adiuring Christ not to torment him: And after vpon Christs asking the *devill* his name. From whence their collections are in effect these. First, Christ asked the *devill* a question: *Ergo*, wee may interrogate the *devill*. Secondly, The *devill* said, *thou art the Sonne of God*: *Ergo*, hee was constrained to speake a truth. Thirdly, The *devill* adured Christ, saying, *I adure thee*; and Christ condescended: *Ergo* their Aduration of the *devill* doth inforce him to speake truth: and consequently they haue licence to demand questions of the *devill*, concerning Religion; authoritie to adure the *devill*, to answer; and power to enforce him to answer nothing but truth. Whence it must follow that men may receiue their



their resolution, in Theologicall points of Religion, from the *devils*.

I marvell what *Devill* gave them these grounds of thus reasoning, sure I am they have no foundation in the *Gospel of Christ*. For (to answer orderly) first, the only question that ever *Christ* asked the *devill* was this, *What is thy name?* never any, concerning any matter of doctrine; whereof wee have shewed the reason before. Secondly, the *devils* Confession, that *Christ* is the *Sonne of God*, was neither extorted, nor embraced by *Christ*, which we are now to prove. Thirdly, the *Admiration*, which the *devill* vsed to *Christ*, our Saviour condescended not vnto, but repelled; for the *devill* said, *I adiure thee that thou torment me not*. But why said he thus? it followeth in the next words, *Because Christ had said to the devill, come out of the man*: therefore the *devill* adiuring *Christ*, that hee himselfe might keepe his possession, and *Christ* notwithstanding expelling him out of his hold, it is evident that *Christ* condescended not to the *devils* admiration. Thus by way of Answer.

We are now to retort their Arguments, and to drive their weapon to their owne pates, by proving, from the example of *Christ*, that we are not to admit of any colloquie with the *Devill* in Exorcismes, about matter of Christian Learning. The first place is *Mark. 1*. Where one *devill* confessed *Christ* to be the *holy one of God*; a blessed confession, but, because a damned Confessor, instantly *Iesus* (as the Text sheweth) did rebuke the *devill*, saying, *hold*

Mark. 3. 11, 12.

Espin. in Tim.  
digress. l. 1. c. 14.Orig. hom. in  
Exod.Orig. in Num.  
c. 23. hom. 16.Chrysost. tom. 2.  
hom. 5. in Mar.

hold thy peace, and come out of the man. In Mark. 3. diuers impure spirits when they saw Iesus, cried out and said, Thou art that Sonne of God: but what? it immediately followeth, And Iesus straitly charged them not to make him knowne. What may we iustly inferre from all this? I had rather your owne *Espincaus* should tell you. Christ would not suffer the deuill to speake, no nor the truth; to teach us that wee giue not any credit at all vnto the deuill, although it may be he speake a truth. And to this end he produceth the iudgement of *Origen*, concluding from the same Scriptures that Wee are not to interrogate deuils, nor to entertaine any colloquie with euill Spirits, but to dispell them by Prayer and Fasting. Wee find the same Father thus reprouing and condemning the Heathen Inchanters. God (saith hee) will not haue vs to bee the disciples of deuils; it is better to bee ignorant than to be taught by them: for this cause our Lord Iesus did not vouchsafe to receiue any testimonie from the deuill, but saith to him, hold thy peace thou foule spirit, and depart out of the man. Wee need no other Comment ypon these Texts than that which hath beene receiued from the golden mouth of *Chrysostome*. Christ saith to the deuill, Mar. 3. Hold thy peace, and come out of the man: As if Christ had said (saith hee) I came not to seeke my approbation from thy testimonie, but to cast thee out of my creature? no commendable commendation can proceede out of the mouth of a Sinner: I need not the testimonie of him, whose torment I desire: let thy silence bee my prayse, hold thou therefore thy peace, get thee out of



of the man; what dost thou in my House and Inn?  
 &c. So Saint Chrysostome, even so plainly, that  
 for me to make any collections from him were but  
 to comment vpon a Comment.

Yet may we not omit that when Christ (if euer) Mat. 4.  
 had conference with the Deuill in the Wilderness,  
 the Deuill was still the Opposient, and Christ neuer  
 objected or interrogated, but answered: to the first  
 it is said, Christ answered, it is written, Man, &c. Ver. 4.  
 to the second likewise Christ answered, it is written, Verse 7.  
 Thou shalt not &c. & to the third Christ answered,  
 Get thee hence Satan. Wherefore, as Christ, for eue- Verse 10.  
 ry Christian may make answeres to the deuill, ne-  
 uer seeke answeres from him; and allow no use of  
 Conference with him but that which may pue him  
 to silence.

The Apostles of Christ were the Disciples of  
 their Master, as well in practise as knowledg, which  
 we may obserue in the example of Saint Paul and  
 Silas, Acts 16. For Saint Paul (to vse the words of  
 Origen) imitating Christ, turning himselfe to the Orig. l. 16. m.  
 Spirit of diuination, said; [I command thee in the Acts 16.  
 Name of Iesus Christ to be out of her.] Wherein though  
 some may peraduenture aske why Saint Paul should in  
 such vehemencie rebuke that Spirit, What, did the  
 deuill speake any Blasphemie? [The Woman (saith  
 the Text) hauing a Spirit of diuination followed  
 Paul and them that werewith him, and cryed saying,  
 These men are the Seruants of God most High, who  
 shew the way of saluation. Whence it is manifest that  
 Paul was not offended at any words of blasphemie, but

that he held it an indignitie unto his preaching to receive any testimony from such a spirit. So Origen. And indeed Saint Paul and Silas did not spend any time of conference with that spirit, but instantly discharge their office of Exorcizing, commanding the spirit to come out of the Maide, and he went out at the same houre. An Act altogether repugnant to the practice of Romish Priests, who professedly aske questions, compelling (as they say) the devils to testifie that which may best serve for the dignitie of their Priest-hood: whereas the Apostle did not daigne, but rather abhorre, and was grieved at this so specious a testimonie, that they were the Servants of the Highest. On the contrary, these Priests doe greatly glorie in such Testimonies; as among others, the French Priests reioyce to heare the devill Verrine auerre, saying, of them; *You are Priests, it is no offence if a man neglect and turne from an Angell of Heaven, and doe honour and reverence unto you.* Compare those different examples, the one holding it an indignitie; the other a dignitie to receive testimonie of their offices from the devill, and the distance will appear to be little lesse than betweene a Professor Apostolicall and Apostaticall.

Admir. b. p. 133

The



## The one and twentieth Aduertisement,

*Shewing the falshood of the same doctrine, concerning consultation with Devils in questions of Religion, by testimonies of Fathers, and necessarie Reasons.*

**W**E haue alreadie heard the testimonies of Origen, and Chrysostome, concerning this point; absence from our Aduersarie Papers will not suffer me to inquire exactly into other Fathers: nor shall I greatly need it, especially seeing the Jesuites themselves doe acknowledge, that ancient Fathers, such as were Chrysostome, Tertullian, Athanasius, Theophilact, Isidore, doe all denie that the soules of men departed doe at any time appeare *ad uocatum* that is, in their owne persons; but that they who take their semblance vpon them are verie devils, who seeke to seduce vs. And therefore these Fathers aduise vs not to haue any businesse with them, or to giue any credit to their testimonies, but to content our selues with direction from holy Scriptures. Which they should not haue done, if that those spirits might, by the power of *Adiuration*, be compelled to shew that they were devils; and that, being knowne, they would confesse nothing but truth.

All which notwithstanding, the Romish Priests ordinarily seeke to bee informed of them concerning Purgatorie, Indulgences, worshipping of Images, and other Mysteries of Romish Superstition; which Bellarmine and other Jesuites doe endeavour to confirme by Apparitions of the dead: when as

*Rymus l. 1. de locis infellic. part. 1. Malden. l. 1. Com. in Matth. Chrysost. hom. ult. de Lazaro. Tert. de anima. Athan. ad Antioch. 9. 11. & 13 Theophy. in Mat. 8. Isidor. Etym. lib. 3. c. 9.*

Αὐτὸ τὸ πορνῆον.  
 \* Not to omit  
 (which is  
 else where  
 forgotten) that  
 the Boy of Bilson  
 did sayne him-  
 selfe to abhor,  
 and to be affe-  
 cted with this  
 Petition as  
 with the first  
 verse of Saint  
 Iohns Gospell.  
 Vide pag. 58. 59.

(according to the iudgement of ancient Fathers)  
 the soule that is conuersant in holy Writ will re-  
 resolue, that though the *Devill* (as in the petition  
 of \* *Deliver vs from euill*) may come into his *Pater-*  
*Noster*, yet that he shall neuer enter into his *Creed*.  
 Not to stand any longer vpon Antiquitie, I would  
 but desire any one Example of any one *Father*, in  
 the space of five hundred yeares after *Christ*; or  
*Historie*, in the same compasse of time, recording  
 and approving any *Conference with the Devill*, by  
 way of *Exorcisme*, or otherwise for satisfaction of  
 any Christian in points of Religion. Let vs at last  
 reason the matter with these men

### The two and twentieth Aduertisement;

*Shewing the Reasons which may be produced against  
 this persuasion of the Devil; arising as well from  
 the Cause it selfe, as from the Events;*

#### Reasons of the first kind.

Two reasons may suffice, if they be pregnant.  
 The first thus. If such be the power of *Ex-*  
*orcists*, that they constrain the *Devill* in the Name  
 of God; and by the warrant of the Church, to con-  
 fesse any truth that shall be demanded of them, by  
 Adiuration; then should there need, for our satis-  
 faction in matter of Religion, no other *Questio-*  
*nists* then *Exorcists*; no other *Catechists* than *De-*  
*vills*; no other *Tradition*, *Councell*, *Scripture* nor

Gospel.



Gospel than the confession of Devils; yea and then the Decrees of Popes, which are held as Oracles in that Church, must now (for many of them have erred) give place to the testimonies of Devils.

I may not except their Councell of Trent, which would not determine the question concerning the naturall Conception of the blessed Virgin, whether shee were originally immaculate; for either great was the ignorance of those Fathers, that could not; or else obstinacie, that they would not set it downe for an Article in their Roman Creed (as they have done many other Articles, as far repugnant from truth) seeing that Verrine the Devill, by power of Exorcisme, was brought to swear upon the blessed Sacrament, and did answer upon that Oath, that she was originally immaculate. *Albeit Bernard, Thomas Aquinas, Bonaventura, and many hundreds in the Romish Church would heerein have given the devill the lye.* It had beene good, before they had given credit to this devill, to have sought some certaine resolution, how to reconcile the different revelations made to Saint Bridget & Saint Katherine, concerning the same question. Katherine being told by revelation, that the Conception of the blessed Virgin was immaculate; but Saint Bridget informed of the contrarie. And because such contradictions will admit no reconciliation, it would become them to learne how to discern, whether these Revelations came from the devill, as from the lying Angel; whereof wee thinke the devill Verrine can be no competent Iudge.

Secondly, you that question the devill, suffer

*Conc. Trid. Sess.  
Sio 5. cap. 1.*

*Admir. Hist.  
pag. 205.*

your selues to bee questioned in a few wordes. If the *devils* be made (as you say) *Messengers of diuine truths*, by the power of your *Exorcismes*, why doe you indeauour to expell them? Are they but lying Oracles? Why doe you then conferre with them, and not presently expell them? *blow*

Many other reasons might bee added, to conuince these *Priests*, by the *devill's* contradictions in their owne stories, euen then, when hee was adiuured to speake truth: But to labour to prooue, that the *deuill* cannot lye when hee list, and that hee will also, whensoever hee can, for a mischiefe, were to deny him to bee a *deuill*, whose propertie is *vel falsum, vel ad falsum dicere*: either to speake that which is false, or else to a false end. What a dangerous thing it was in our first *Mother*, to entertaine and maintaine parle with the *deuill*, concerning our religious dutie to *God*, all mankind feele by that woefull experience of originall corruption, which they must carrie with them to their graues. That which no Aduersarie shall euer be able to refute, is, that the power of *Exorcisme* was giuen vnto the *Church of God* for expulsion of the *deuill*, neuer for consultation with him, in matters of Conscience.

Thus haue I endeauoured to dispell this doctrine of conferring with *devils*, in such cases, with the same zeale as I would wish to dispell the *deuill* himselfe; and hold it a good resolution not to beleue those *Priests*, for direction, in matters of Religion, who make the *deuill* their ghostly Father. Wee choose rather to conclude with the sentences  
of



of the holy Fathers of the Church; one directing vs how to auoid such fascinations, saying, *Non statim, &c.* We ought not presently to admit, of such Acts as are done in the Name of Christ, except they be done in the Truth of Christ: The other detesting them, saying, *Remoueantur illa vel figmenta mendacium hominum, vel portenta fallacium spirituum.* Cyprian. August.  
*Away with those workes which are either the figments and deuices of lying men, or else the deceitfull acts of prodigious spirits.*

### The 23. and last Aduertisement

*Is to demonstrate the Romish falshood, in Exorcizing, by the Euent: which is particularly exemplified in a discoverie of their Impostures, about the Boy of Bilson; not inferiour vnto any of the rest of their pranks in this kind.*

**B**Vt before wee come to lay downe the naked truth of the matter, touching that Boy, and how things stood *de facto*; let vs first suffer the Romish Priests to boast themselues a while of their miraculous power, in Exorcizing this Child; whom for a while you must imagine bee really bewitched and possessed of the Deuill: that afterwards, by the the euent, may be verified of these Miraculists, that Scripture, which saith, *Whose glorie is in their shame.* Phil. 3. 19.

*Heare we then the Priests speake.*

helpe the child was, if they had sought medicine still in *Israel*, and not at *Endor*, and of *Belzebub*.

First then to shew how the Child grew thus to bee tormented, as I haue vnderstood it of his Parents, and haue heard the Child confirme it himselfe. The Boy returning homeward, from schoole, to *Bilson* in *Staffordshire* where hee dwelt, an old woman, vnknowne, met him, and taxed him, in that he did not giue her good time of the day, saying that he was a foule thing, and that it had been better for him if he had saluted her. At which words the Boy felt a thing to pricke him to the very heart. In fine, the Boy came home, languished some dayes, and at length grew into extreme fits, that two or three, (though hee was a child of 12. yeeres of age) could hardly hold him. The Parents of the Child, seeing the extremity of the fits, and the misery and imminent danger of death euery hoare the Child did lye in, mooued with tender compassion, sought helpe of *Catholicks*, and with cap and knee, by the meanes of some friends, did sollicite a zealous Gentleman; who ouercome with their earnest suit, did vse some prayers and lawfull exorcismes allowed by the *Catholicke Church*, with whose prayers the Child was eased something, and the force of the spirituall Enemie abated. The Gentleman insisting to know how many was in him; to his thinking hee said, Three. Hee (good Gentleman) called away partly by the danger of the place, as also by his vrgent businesse, they sought and sent for a zealous Gentleman, whose zeale and vertues are sufficient-ly

*How the Boy  
came first to be  
possessed.*

*Two others  
meddled with  
him ere I came.*



ly knowne, yea and acknowledged by Gods enemies themselves. He moued with compassion came thither, vsed his best prayers and meanes that at that time he thought conuenient; very much weakened the diuels force, and quelled the extreme fiercenesse of the fits. Yet hee, within a day or so, withdrew himselfe for the same cause; yet though absent in person, was most mindfull of his misery. In so much as he did negotiate with mee, in that I had been present many times in the like occasions, that I would see him, and make tryall whether hee were possessed, or obsessed. I was very vnwilling, yet ouercome by his intreaty, and the former motives, I promised him to doe my best, and to see him within the space of one moneth: yet so I disposed of my businesses, that I came thither in the space of a weeke, about Thursday before *Corpus Christi* day, where I did finde the Gentleman that requested me to come: and finding that they had vsed *Sorceries* of *Witches*, which made the Child offer violence to himselfe, wee would not meddle with him, till they had burned those *Sorceries* applyed to him, which they forthwith did fulfill. Whereupon we vsing the reading of the *Litanies*, and the holy *Gospels*, together with the *Exorcisme* of Saint *Ambrose*, when I came vnto those words that shewed the power that Saint *Peter* had ouer *Simon Magus*, and Saint *Paul* on the Magician *Barjesus*, the Child would bee so tormented, that three or foure could hardly hold him; which words tooke effect in manner as often as they were vsed. The other Gentleman call'd away, I was left alone,

The diuell could not seduce Saint Peter and Saint Paul.

*The vertue of  
holy water, and  
of holy oyle.*

*Strange things  
voyded.*

till it pleased God the Gentleman that had first meddled with him, by great chance came thither. He and I both did our best, till Saturday about two of the clocke, at which time, vrgent occasions, though diuers wayes, called vs away: yet wee left holy water, also water properly against *Witchcraft*, and holy oyle: the first hauing that power, that it would make him speake, though dumbe, and his tongue turned into his throat; and the second that force, that being applyed in a little quantity vnto his legs and armes most grievously contracted, that a strong man could hardly vnfold them, onely with the force of the holy oyle they would bee stretched forth as they were vvont. Wee intreated them in our absence, to vse the holy waters and oyle in his extremities, and that wee absent, would assist him the best that wee could in our prayers; which they continued: on Saturday, Sunday, and Munday, with extreme fits and heauings hee brought vp pinnes, wooll, knotted thred, thrums, rosemary, walnut leaues, feathers, &c. the which he still drinking of the blessed water, brought vp: and when hee could not speake, hee would make signes for that water, with the letting downe of vvhich, presently he recovered his speech. Well, on Thursday, being *Corpus Christi* day, about three or foure of the clocke I came againe, found the Child in great extremities, continually heauing vp, and in this time he had brought vp *ii.* pinnes, and a knitting needle folded vp in diuers folds. On Friday next, he brought vp the last pinne. I told them that I vvas glad that hee brought vp most of those things



things in my absence, that well they might see that really they came from him, and that it was no collusion of vs. On Saturday night finding the Boy to my thinking somewhat obstinate; I, before the Parents, wished him not to be deluded by the Enemy, but that if he spake any thing within him, he would impart it to vs, that wee might counsell him for the best. A great while the Child would not heare vs, yet at length hee said, hee would not tell vs before all the company. I asking then to whom he would tell it, he answered, to your selfe, so the others would leaue you: hee gaue mee leaue after to signifie vnto his Parents, sisters, and brothers thus much: First, that the spirit bade him not to hearken to me in any case. Secondly, that the Witch said, that shee would make an end of him, and that she would bring in othergates things into him, if it were not for me, whom she called a Roguish P. Thirdly, shee said I destroyed all her good things. Fourthly, thee said, that though I should helpe him, yet shee would haue a saying to his brothers and sisters. Fifthly, hee desired mee to tarry with him vntill Munday, for when I should leaue him, he said hee should be torne in pieces: whereupon I, according to the prescript of the *Thesaurus Exorcismorum*, did blesse fire, and did burn those *maleficialia*, Sorceries, those filthy things that came from him; at smoke of which, and the fire thereof being temperate onely, and in a Chafing-dish, and the smoke onely of Frankincense, he would vehemently cry out that he was killed, burned, and choked; though my owne selfe, and di-

*The Boy tells  
what the diuell  
and witch say  
in him.*

*The markable  
denotion of the  
Child.*

*The force of ill  
company.*

*The power of  
blessed things.*

uers others were neerer to all then himselfe. At length hee seemed greatly to reioyce, and with great eagernesse dranke vp the smoke, saying that he saw his Enemies tormented. I wished him then to pray for the Witch, and for her conuersion from that wicked life; which he did: then the Child did declare that now hee was perfectly himselfe, and desired that his bookes, pennes, inke, clothes, yea that euery thing he had might be blessed; wishing his Parents, sisters, and brothers to blesse themselves, and to become *Catholicks*; out of which faith, by Gods grace, he said hee would neuer liue or dye. On Sunday also I exorcised him, but diuers *Puritans* resorting to him, I could not haue conueniency to come till towards night. All which day he had many fits, and I comming to him, learned of him that still while the *Puritans* were in place on Saturday, as also at other times, hee saw the diuell assault him in forme of a Black bird. Well, I persisted in exorcising him, left him very well speaking and merry, retired my selfe, hauing seene his meate and drinke blessed. They then after giuing him a Syllibub, the sugar whereof being not blessed, he presently at the taste thereof began grievously to be tormented. Yea, though he loued flowers, yet if vnblest, hee would teare them in pieces, and distinguish them from others; and vnblest Raifins he would say were too big for his mouth. I was sent for, and I had not charged him long, but at each charge I did finde the diuell very much to tremble: I hoping of Gods especiall assistance at that time, made the diuell to swell in his mouth,



mouth, in signe of his presence, and to expresse first by signe, how many were in him: which he did, holding vp three fingers. I caused them then, one by one, to descend into the great toe of the right foot, and at the entring thereof to shake it, and to stirre the legge; all which they did higher and higher, to signifie how one was greater then another: then I caused the Boy to speake, who did acknowledge that hee would live and dye a Catholicke, wishing father, mother, and all his friends to serve God: then I called vp the chiefe Fiend, and did demand him to shew himselfe, who presently puts forth the Childs tongue, and swelled the end thereof. Then I (all being Protestants, saving one Catholicke) commanded the diuell to shew by the sheert before him, how he would vse one dying out of the Romane Catholicke Church? who very vnwillingly, yet at length obeyed, tossing, plucking, haling, and biting the sheert, that it did make many to weepe and cry forth. Then I commanded him to shew how hee did vse *Luther, Iohn Caluin,* and *Iohn Fox*; which vnwillingly he did performe after the same manner, but in a fiercer sort. Then I commanded him to shew what power he had on a good Catholicke that dyed out of mortall sinne? hee thrust downe his armes, trembled, holding downe his head, and did no more. Heereupon the Parents were instant with me, presently and out of hand to helpe the Child. I told them that I did not doubt but by the power of Gods Church (on which I did onely relie, and not on any personall vertue of mine owne) to cast them out presently.

*A markable thing.*

But

*A coniecture  
why the Child  
might be pos-  
sessed.*

But I said, I did feare that the innocent Child was punished for the sins of his Parents, which might be for their lacke of beliefe; which is a sinne great enough, since without faith it is impossible to please God. Yet hereupon I said to his mother, Good woman, will you promise mee that you will become a Catholicke, if in your sight I cast out these diuels in forme of fire? shee answered, that she must consider of that: then said I, I am afraid this Child will not haue helpe; for, fearing the Child was punished for her lacke of beliefe, I doubted that the cause remaining, the effect also would remaine. Hereupon the Child gaue a great shriek, began to be vehemently tormented, grew obstinate, in so much that I feared another diuell was entred. I exorcized him also a long time: but the diuell with the Childs voyce cryed, *The Lord in heauen, the Lord in heauen.* A long time I exorcized him, but still he was obstinate, crying out, Father, mother, helpe me, helpe me, saying that I killed him: and when I gently strooke him on the head with a soft ribbon blessed, he yelled forth that I killed him, cursing me, saying, A poxe of God light on the P. saying moreouer, I will neuer bee conuerted; to which word a Protestant then by, that had seene all, replied, Thou wilt then do worse. Here I commanded the diuell that spake, to shew himselfe in the tongue, who comming forth as out of a trance, I asked him gently, whether he had vttered any of these words? he vtterly denied to haue spoken them, asking forgiuenesse, saying, that it was not hee that spake them; and affirming, by  
Gods

*The Child being  
himselfe, denies  
all the diuell had  
uttered by his  
tongue.*



Gods grace, that he would be constant in the Ro-  
 mane Catholicke faith till death. Then I called vp  
 the wicked spirit, tooke his oth, that with trem-  
 bling hee tendred to be obedient in all to lawfull  
*Exorcists*, and not to hinder the eating, drinking,  
 or sleeping of the Child. Then it being almost  
 three of the clocke in the morning, I retired to  
 bed: the next day, being Munday, I came and told  
 the Parents, that I had tarried there as long as I  
 had promised, and as long as I well durst for dan-  
 ger, and as my promise to others would permit,  
 but promised them to come againe as soone as I  
 could. The father then offered me the Child to  
 dispose of as I would. I told him I had no conue-  
 nient place for that purpose; but I said, that if hee  
 would not deale with *Witches* and *Sorcerers*, I  
 would come as often as I could. The father said,  
 he would seeke of *Witches*, or of any other for help.  
 I being sorry to heare his bad resolution, told him  
 that I would not mingle God and the diuell  
 together: and then got his promise that hee  
 would not vse holy water and oyle blessed, if they  
 meddled with *Witches*. Yet I heare, that he hath not  
 complyend with his promise, in extremities of  
 the Boyes fits, hauing recourse to blessed things,  
 saying, he will curse him with them. Well, the  
 substance of all this I haue heere written, at my  
 comming away I declared before three Prote-  
 stants, and the Childs Parents, desiring them, that  
 if I did not say truth in all things, that they would  
 challenge me therein. Then the Child being in a  
 sounding fit, anoynting him with holy oyle, I did

*The reason why  
 I left to come  
 any more.*

bring him vnto himselfe, in so much that with a staffe he walked vp and downe; and since, hee did eate, drinke, sleepe, and walke, hauing onely short fits, as I am faithfully informed, yea till shortly after they entertained many *Witches* and *Sorcerers*; notwithstanding whose helpe sought in vaine, hee is more grieuously tormented then euer before. Here before my departure, the Parents of the child offering me money and gold, I refused it, thanking them, saying, If they would giue mee 20. pound, I would not haue one penny: Charging them that they should not indanger their owne soules, and the soule of the poore Boy, in seeking vnlawfull meanes. And thus on Munday was fortnight I left him: and the truth of this I must say with *S. Paul*, that *God knowes in all this I doe not lye.*

Thus desiring that all may succeed to Gods glory, the good of the Child, and the confusion of all *Sorceries* and *Charmes*, which in my heart and soule I detest, I leaue the Parents, Child, and thee, Christian Reader, to the mercy of God.

*July the first. 1620.*

*Non nobis Domine, non nobis, sed Nomini tuo da Gloriam.*

Yours in charity, loue, or  
in any good office,

*J. W.*

*This Relation was published by the Priests themselves, and deliuered by one of them, called Master Wheeler, into the hands of Master Thomas Nechills Gent. a Recusant dwelling at the aforesaid towne of Bilson: as appeareth by his confession, upon oath, taken before the L. Bishop of Conuents and Lichfield; and added in the end of this Booke.*



# THE EGREGIOUS CUNNING OF THE BOY OF

*Bilson*, in counterfeiting himselfe to be  
*bewitched, and possessed of*  
*the diuell.*

**H**is Boy, being about thirteen yeres  
old (but for wit and subtilty farre  
exceeding his age) was thought  
by diuers, to bee possessed of the  
Diuell and bewitched, by reason  
of many strange fits, and much  
distemper, wherewith he seemed to haue been ex-  
tremely affected. In those fits hee appeared both  
deafe and blinde, writhing his mouth aside, conti-  
nually groning and panting, and (although often  
pinched with mens fingers, pricked with needles,  
tickled also on his sides, and once whipped with a  
rod, besides other the like extremities) yet could  
he not be discerned by either shrieking or shrink-  
ing, to bewray the least passion or feeling. Out of  
his fits he tooke (as might bee thought) no sus-  
tenance which hee could digest, but together with  
it, did voyd and cast out of his mouth, rags, thred,  
straw, crooked pinnes, &c. Both in, and out of his  
fits, his belly (by wilfull and continuall abstinence

defrauding his owne guts) was almost as flat as his backe, besides, his throat was swolne and hard, his tongue stiffe and rolled vp towards the roose of his mouth, in so much that hee seemed alwayes dumbe, saue that hee would speake once in a fortnight or three weekes, and that but in very few words.

*Ione Cocke.*

Two things there were which gaue most iust cause of presumption that hee was possessed and bewitched; one was, that hee could still discern when that woman (which was supposed to haue bewitched him) was brought into any roome where he was, although she were very secretly conueyed thither, as was one time tryed before the grand Iury at Stafford: the second, that though he would abide other passages of Scripture, yet he could not indure the repeating of that text, viz. *In the beginning was the Word, &c. Iob. I. vers. 1.* but instantly rolling his eyes, and shaking his head, as one distracted, hee would fall into his vsuall fits of groning, panting, distraction, &c. In which plight he continued many moneths, to the great wonder and astonishment of thousands, who from diuers parts came to see him. Thus much of his cunning.

*Iob. I. I.*

*The meanes of discovering his dissimulation.*

*Summer Assises  
held at Stafford,  
xviij. Iacobi R.  
1620.*

**A**T the summer Assises held at Stafford, the tenth of August, *Anno Dom. 1620.* the afore-mentioned woman, supposed to haue beene the Witch, was brought to her triall, before the R. Worshipful Sir Peter Warberton, and Sir Iohn Davies Knights, then



then his Maiesties Iustices of Assize for that Countie: before whom appeared some slender circumstances, which were vulgarly esteemed strong proofes of *Witch-craft*; but after some speech, manifesting the idlenesse of such fantastick delusions, the woman was freed by the Inquest. At what time the *Iudges* were pleased to commit the care and (if it might so be) the cure of the Boy vnto the *Li. Bishop of Couentry and Lichfield*, then, and there present.

When he had been with him at the Castle of *Eccleshall*, about a moneth (much of which time his Lo. was necessarily absent from home) although diuers symptomes gaue iust cause to suspect that he did but counterfeit; as namely, the easie and equall beating of his pulse in his strongest fits, his quiet rest and sleepe, commonly the whole night long, his cleere complection, and (which plainly tells euery beholder that his tongue lyed in saying nothing) his swallowing of whole morsels of bread without chewing, his spitting forth from him as naturally and perfectly as euer hee could doe in his best health, (neither of which could possibly bee done with a tongue turned vpwards, and doubled towards his throat, as he would seeme to haue it,) besides, his ordinary comming forth of his fits alwayes with one kind of lowd and large runable grone: yet notwithstanding his vsuall casting vp of his meate, his much fasting, and lanke belly, his patience, or (as it might rather seeme) senselesse stupidity, in induring those many prickings and violent extremities, without any signe of feeling,

did argue some bodily disease and infirmity.

Therefore it was, that no experiment was vsed on him, vntill that the iudgement of some well approved *Physician* might be had, to deliuer in what state his body then was : neuerthelesse, after a long-some expectation of such an one, an occasion offered it selfe, which required and exacted a more speedy and present triall.

The Father of the *Boy* (an honest Husbandman of sufficient ability, innocent and ignorant of any practice in his child) came with an Aunt of his to see him : when, being out of his fit, the Father earnestly demanded what might bee thought of his sonnes case, and whether he were possessed, or not ? Whereunto it was purposely answered, that nothing seemed so maruellous, or so much to betoken any such thing, as that at the hearing of those words of the holy Gospell of Saint *Iohn*, [*In the beginning was the Word, &c.*] he still vsed to fall into his fits. For further prooffe whereof, then presently in the Fathers hearing those words were repeated; and accordingly vpon the repetition thereof the *Boy* fell instantly into his fit. Lo (quoth his Father then) doe you see ? what thinke you of this ? This (said the *Bishop*) doe I like very well; for vpon this must I begin to worke.

The same day in the afternoone (when word was brought that the *Boy* did speake) diuers resorting vnto him, the *Bishop* calling for a Greeke Testament, said vnto him; *Boy*, it is either thou, or the diuel, that abhorrest those words of the Gospell: and if it be the diuell, he (being so ancient a scholer

as



as of almost 6000. yeeres standing) knoweth and vnderstandeth all languages in the world, so that he cannot but know when I recite the same sentence in the Gospell out of the Greeke text: but if it be thy selfe, then art thou an execrable wretch, who playest the diuels part, in lothing that part of the Gospell of *Christ*, which (aboue all other Scriptures) doth expresse the admirable vnion of the God-head and manhood in one *Christ* and Sauiour; which vnion is the arch-pillar of mans saluation. Wherefore looke to thy selfe, for now thou art to bee put vnto triall; and marke diligently whether it be that same Scripture which shall bee read vnto thee; at the reading whereof thou doest seeme to be so much troubled and tormented.

Then was read vnto him, in Greeke, the twelfth verse of the first Chapter of Saint *Iohns* Gospell, [*ὁ υἱος ὁ λαβὼν αὐτὸν, &c.*] which he supposing to be the first verse, did accordingly, as he was formerly wont, fall into the passion of a trance.

This fit being quickly passed ouer, next was read vnto him, in Greeke, the first verse, being indeed the aforesaid text [*ἐν ἀρχῇ ἦν ὁ λόγος, &c.*] yet he suspecting that it was not the same text, was not any whit troubled therewith.

By this meanes was his notable fraud, in a manner, fully discovered, in so much that he seemed to be greatly confounded heerewith: notwithstanding, staring with his eyes, and casting his head on both sides the bed, wheron he lay, that he might dissemble his dissimulation the better, hee told the company y he was troubled at the sight of 2. mice.

THE

After

After this discouery, (to the end that he might be freed from further triall, and bee sent home againe to his father ) hee complained of extreme sicknesse, and by writing, as well as hee could, did signifie that he had a great paine in his belly: and the morning following, making water in an Vri-nall, his water was as blacke as Inke, for there were some that writ very legibly therewith. And in the like sort, two dayes following hee seemed to make water of the same colour. Which that hee might the more cunningly dissemble, hee, in the making thereof vehemently groned; and there-upon one comming into the roome to him, the Boy did shew him his manner of making water, whereof a little remaine came then from him, of the same blacke tincture, which hee purposely had referued within the skinne, to make semblance that it so came immediately from him.

But the third day following (which was the Lords day) by diligent watchfulnesse, and other meanes which was vsed to obserue him, hee was espyed mixing Inke with his Vrine, and nimbly conueying the Inkhorne into a priuate place. When being suddenly deprehended in this his conueyance, after an earnest, but louing exhortation made vnto him, this deafe began to heare, and dumbe to speake: and at the sight of his vngracious and godlesse practices, he brast out into plentifull teares, confessing all, to his owne shame, and Gods glory. Which confession ( before he had heard of the aforesaid Relation of the *Priests*) hee made the same day, in manner following.

THE





# THE FIRST EXAMINATION, AND CONFESSION OF THE BOY OF BILSON, NAMED

*William Perry*, taken before the Reuerend

Father in God, *Thomas L. Bishop of*

*Couentry and Lichfield*, at *Eccleshall*

*Castle*, 8. Octob. 1620. touching

*his counterfeit practi-  
ces, &c.*

**B**Eing examined how long since, and of whom hee had learned such tricks and coozening deuices? The Boy recollecting himselfe, answered as followeth: In Lent last (said he) there met me, not farre from my fathers house, an old man, who called himselfe *Thomas* (but his surname I cannot remember) hauing a gray beard, russet apparell, and carrying a cradle of glasses or pots on his backe, who said vnto mee after this manner:

“Now, pretty Boy, where dwellest thou? dost thou goe  
“to schoole? If thou wilt doe as I shall teach thee, thou  
“shalt not need to goe to schoole; for (said hee) I can  
“teach thee such tricks and feats, that the people that  
“see thee, shall beleue that thou art bewitched, and so  
“shall lament and pittie thee. Whereupon I being  
K willing

62 *The first Examination and Confession*

willing not to come at schoole, for feare of whipping, was desirous to learne such tricks. By and by this old man began to teach me, first, how to grone and mourne; next, to roll and cast vp my eyes, so that nothing but the white of the eye should bee seene; after that, to wrest and turne my necke and head both wayes towards my backe, then to gape hideously with my mouth, & grate with my teeth, to cling and draw in my belly and guts, to stretch out my legs, and clutch my hands: after that, to put crooked pinnes, rags, and such like baggage, into my mouth, that I might seeme to vomit them vp. And although (saide he) that some folke shall put thee to paine, by pricking, and pinching thee, yet thou must indure all patiently. After this sort hee taught and learned me some six seuerall times priuately in a Close, where none could see vs.

John 1.1.

And further, that old man made mee beleue, that a body possessed could not indure to heare the first verse of the first Chapter of *S. Iohns Gospell*, (*viz. In the beginning was the Word, &c.*) and that therefore whensoever I heard it, then I should fall into my fits. Besides, hee willed mee that I should begin to doe these feats, when it should next happen that I should be ficke: and that then I should accuse some one body or other (whom I had heard to be accounted a *Witch*) to haue bewitched mee. And thereupon afterwards, of my selfe, I did accuse one *Ione Coxe*, and was once minded to haue made my picture in clay, and to haue conueyed it into her house, for the better prooffe of her bewitching me.

Being



Being examined how long after it was that hee began to put these things into practice, and vpon what occasion? Hee answered; Not long after, (which was about the Easter following) I began to be sicke, and my father sought helpe for mee in diuers places: and then some Papists did perswade him to seeke for helpe at the hands of some Catholicke *Priests*. But my mother did rather desire to haue some learned scholer or Diuine that was no Papist. Yet at length, by their perswasions, there was first brought vnto me a *Priest*, of an indifferent tall stature, with long blacke haire, in a greenish suit, his doublet opened vnder the arme pits with ribbons.

I. *Priest.*

As soone as he came to me, hee drew a stone out of his pocket, and hanged it about my necke, saying some Latine prayers ouer me, putting also his finger into my mouth: whereupon I seemed to come out of my fit. After that, hee made holy-water, and witch-water, saying certaine prayers ouer them, and putting salt into the witch-water. Then he gaue me a bottlefull of the one of those waters, (but of which I doe not remember) and willed me now and then to cast some of it ouer my bed; and himsele, with a little Isop, did besprinkle me therewith also. Before he went away, he said certaine other Latine words or prayers ouer those waters, (which to my remembrance) did thus sound, *Eggse eggse atque famulo Dei Gulihelmo ante damnando*, and more thereof I cannot remember.

The next morning (as I remember) this *Priest* came againe, at which time (because I lay in a

lower roome, where many people thronged in to see me) they remoued me into an vpper roome, more priuate and fitter for them to pray in, where they continued and vsed the like meanes towards me, as they had done before, betwixt a fortnight and three weekes space, during which time I continued my wonted fits. Then at last, this Priest said that he could not helpe me, because hee wanted a booke, which hee sent for vp to *London*: but after that the book was brought, he then said y he could not helpe me, without the aide of another Priest, whom after that he brought with him. Hee was a short big fat man, with blackish long curled haire, in a kind of russet coloured suite, with a sword by his side. As soone as he saw me, he said, that by the helpe of *God* and *our Lady*, and the *holy Saints* of heauen, he would either cast the Diuell out of mee that night, or else it should goe hard. And first, hee drew out a little booke of the bignesse of a *Pueriles*, in which he continued praying, til about 11. a clock, of the night, and casting holy-water on me.

II. *Priest.*

Then both these *Priests* went away, but came againe vnto me in the morning, and then they made as much holy-water as a pale could hold. But in the end they confessed that they could doe mee no good, without the helpe of a third Priest, whom they did send for by a Weauer of our towne.

III. *Priest.*

About a weeke after came the third *Priest*, being a reasonable tall old man, in a horsemans coat, with long head-haire: before hee came to our house, he did say to the man that fetcht him (as I did heare) that if the spirits came to me, then I was obsest;



obfest; but if they were within me, then I was possessed. The big fat *Priest* came in with this last *Priest*, and first hee put his finger into my mouth, and said, that I was bewitched at the tongues end: wherefore he bade me drink three or foure draughts of holy-water, which I did: he taught mee also to pray to the *Virgin Mary*, and to my good *Angel*, and to all the *Saints* in heauen to helpe me. Then he washed my head, feet, and belly with the same water, saying now and then to mee, *Thou art now somewhat better, Boy?* and I would say, *Yes, a little better.*

About the same time, my father comming one day home before supper, he asked mee what I had seene in my fits? and I told him that a thing came to me in the likenesse of a Black-bird. And now the *Priest* that came last vnto me, went out of towne, these three *Priests* hauing bin with me about three weekes, but could doe me no good.

About a weeke after, came the big fat *Priest* a. II. *Priest*. gaine, and held on his former course, saying, that by Gods grace he would helpe me. About which time hee made a Sermon to certaine Catholickes which were with me, hauing a white Surplesse on him, with a stole (as I remember they called it) about his necke: his Text was, *My flesh is bread indeed, and my blood is drinke indeed.* After his Sermon, he prayed with me as he had vsed to doe: and then made another paleful of holy-water, wishing them to boyle certaine herbs in water, to wash mee withall; as Time, Isop, and such like.

Vpon the Sunday following, people came in so

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thicke to see me, that the *Priest* durst not preach; and he intended to be gone the next day.

His fashion was, to blesse and crosse all the meat which both themselves and I did eate: so that when my mother once gaue mee some of a Syllabub, which the Pr. had not crossed in the same manner, he told them that there was a *Puritan spirit* entred into it.

These three Priests dealt with mee at sundry times, that I should confesse my sins vnto them: which I did sometimes, when I listed to speake, but that was but now and then. They wished mee also to turne to their religion, and that then I should haue helpe.

Vpon that Sunday night before that this fat *Priest* was to goe away, he said, that by the helpe of the blessed *Virgin*, and the *Angels* and *Saints* in heauen, he would cast the Diuell out of me.

A little after, he began to aske certaine questions of the *spirit* within me; as first, what should become of the *Puritans* when they dyed? and he told me, that if they went to hell, then the spirit should tug and shake the bed-clothes: which I did doe after the same manner he bade me. Next, he asked what should become of the Roman *Catholickes*, and if they should goe to heauen? that then, in signe thereof, I should lift vp my hands, which I did also.

Then the *Priest* said, *Come out of thy fits, Wilk, in the name of the Father, and of the Sonne, and of the holy Ghost*: whereupon I seemed to come out of a fit, and then hee prayed by mee, and said, that hee would cast three diuels out of me that night. And so



so he hanged about my necke, and put vnder mine arme a fine stole, wrought with great siluer letters: and with the one end thereof, being very hard, hee did beate me about the head and face, vntill to my thinking hee made mee blacke and blue; chafing & rubbing my neck with that stole, which was so rough, that it made my necke very sore: and still he spake to the spirits within me, thus; *Come out, you Ragues, you Villaines, I charge you by God and the blessed Virgin, and by all the Angels and Saints in heauen, that you suffer the Boy to eate, and sleepe:* and withall, he stamped with his feet, as he spake those words.

Then he told my father that he would throw out those three spirits one after another, so that they should plainly see them come forth. And if hee should doe so, hee asked my mother whether shee would become a *Catholicke*, or no? She answered him that she would consider of it. Then, said he, wil I also consider whether I will helpe your sonne, or no.

But yet the *Priest* continued as he had begun, and said vnto me, *If there be three Diuels in thee, then giue three knocks, in signe thereof;* and so I did: but at the biggest Diuell hee willed me to giue the greatest thumpe, which I did at the last. And still the *Priest* did beate me with his stoale, & so continued with me til about three of the clocke in the morning: during which time, certaine Papists were sent to pray with me, bringing hallowed candles with the.

At the same time, the *Priest* tooke such \* things as I had seemed to vomit, and burning them with Frankincense, hee tooke an old rusty sword, and

said

\* *Viz. Crooked pins, rags, straw, &c. and such things as the Boy could finde and steale, into his mouth; as he did once halfe a knitting-needle.*

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said a Latine prayer, resembling it to the sword wherwith *Peter* did cut off *Malchus* his eare: he also did beate the same things with an hammer, betokening that hammer which nailed *Christ* to the Crosse.

The morning being come, the *Priest* was to bee gone, and then my father said vnto him, Sir, I see you can doe my Child no good, and therefore I must seeke for some other helpe. Yes (said the *Priest*) you will goe seeke for helpe at witches to ease his body, but you care not for damning his soule. But yet before he went away, hee did hallow more water, and then he departed.

And here the *Boy* was suffered to pawse, and repose himselfe, by reason of his weaknesse; and was not then further examined till the next time.

## THE





# THE SECOND EXAMINATION, AND ANSWER

of the said *William Perry*, made vnto certaine other questions, which (vpon iust and special presumptions) were propounded vnto him by the Reuerend Father in God, Tho-

MAS, Lord B. of Couentry and Lichfield, taken at Eccleshall Castle, the 13. day of Octob. Anno Dom. 1630.



First, it was demanded of him, that seeing the old man (called *Thomas*) perswaded him that at length hee should be cured by some Popish Priest; whether hee meant not accordingly in the end to seeme to bee dispossessed by some, or one such of them?

He answereth, yes; and further, that thereupon he meant to become a Papist.

Secondly, being asked, that if hee did meane so, why then he would not, after so long a time, and so great paines taken about him by those Priests, yeeld to their *Exorcismes*, and seeme to bee dispossessed by their meanes?

Hee answereth, because that much people did  
L resort

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resort vnto him, and brought him many good things; as also for that he was not willing to goe to schoole againe: yet that in the end his meaning was to be holpen by them.

3 Thirdly, being asked that after hee saw himselfe halfe discouered, whether in his grieffe and feare that all should come to light, he had not an intent to doe himselfe some bodily mischief? *ANIMA*

\* It was his  
owne word.

He answereth, that he had; for (saith he) the Diuell had \* steeled my heart, so that I cared not to hang my selfe; and had purposed to doe so one night, but that I was watched, and hindred.

4 Fourthly, being asked how it could be thought that he should be moued by any Papist, to charge a woman for bewitching him, which was her selfe an obstinate *Recusant*? He answereth, that hee was moued by *Thomas* the old man, to lay it on some woman so suspected: but that onely of himselfe, without the perswasion of any other, he named this \* woman; because she was a woman ill thought of, and suspected for such like things.

\* Ione Cocke.

5 Being here put in mind of the desire, which formerly before his discovery he had to be prayed for, as was accordingly then done, but (as at the same time was told him) not to driue the Diuell out of his body, but onely out of his soule, wherein the Diuell had possessed him, by a diuellish obstinacy of his heart, in faining himselfe to be bodily possessed of the diuell: And being further wished to remember how that after those prayers he writ on a paper, that he had found much ease thereby: He was hereupon demanded, whether he did not as then intend  
and



and resolute with himselfe to make an end of his former course, and counterfeit practices; and seeme to be dispossessed by such prayers?

He answered, that it was indeed in his minde to doe so, because hee had then wearied himselfe with dissembling so long, and was also in feare to be discovered and found out.

And albeit this was easily discerned to haue bin his resolution, yet (as was at that time told him) it became not the Professors of *truth* to imitate the Popish *Priests* in such cases, who falsely arrogated to themselves such an *Apostolicall* power, by *Exorcizing* to expell *Diuels*, although it might (in mans opinion) much worke for the glorifying of *God*, edifying of Christian people in our Church, and also for the conuerting of Romish Recusants vnto our true Religion; because this ought to bee the profession of Christians, to seeke to glorifie Him onely by *truth*, who will bee worshipped in *spirit and truth*.

And here was an end made of examining the Boy any further.

*Examinat'. coram praeat'. Rdo  
Patre dictis diebus, anno, & loco;  
Praesente Ryc. Baddeley, Notario  
Publico.*

L 2

NOW



THE BOY OF BILSON,  
his priuate and publike Acknow-  
ledgement, &c.

\* Bilson in Staffordshire, is a Chappelle within the peculiar Iurisdiction of Woolverhamptō, where sacrilegious impiety hath produced such effects, that it is much infected with Popery, & infested with Popish Priests, whose ordinary Rendeuouz it is. No manuell therefore if they made choyce thereof, as the fittest nest wherein to lay and exclude their addle and supposititious eggs of politicke impostures and godly deceits. But this Cockatrice was crushed in in the shell, and their viperous disseine thereby defeated.

**N**OW after those Popish Priests were departed, and had left the Boy (as before is confessed, and set downe) his Father sought for further helpe by the meanes of *Witches*, (but as wickedly, so all in vaine) vntill such time as he was brought from the towne of *Bilson* aforesaid, vnto *Litchfield*, before Doctor Master Chancellor of the Dioces; where he continued vntill hee was carried to the Assizes at *Stafford*, and there by the Judges referred and left vnto the aboue-named Reuerend Father in God, the *L. Bishop* of the Diocesse; who after a very short time sent to *Bilson* for him, and after his arriuall did deale with him, as formerly in this discourse hath been related.

Since which time, the Boy, vpon laying to his charge the hainousnesse of that his offence, as being blasphemous, in respect of *Christ*, whose words in the *Gospell* he fained himselfe to abhorre; and diuellish, in respect of the *Diuell*, whose person hee would seeme to bee possessed of; and also murderous, in respect of the poore *Woman*, whom he willingly occasioned to bee brought (as much as in him lay) to the poynt of death: He hath earnestly bewailed



bewailed these his sinnes, and (as after his first Examination) by prayer conceived by himselfe, to such purpose, craued forgiuenesse at Gods hand for the same.

So hauing continued at *Eccleshall Castle* aforesaid, vntill he was perfectly recovered of his former weaknesse, and benumbed limmes, and that his Parents were willing to dispose of him otherwaies, hee was finally brought againe to the last Summer-Assizes held at *Stafford*, the 26. of Iuly, Anno 1621. where before Sir Peter Warburton, and Sir Humfrey Winch Knights, his Maiesties Iustices of Assize; and the face of the County and Countrey there assembled, the Boy craued pardon first of Almighty God, then desired the Woman there also present, to forgiue him; and lastly, requested the whole Countrey, whom hee had so notoriously and wickedly scandalized, to admit of that his so hearty Confession, for their satisfaction.

*Summer Assizes held at Stafford, 19. Iacobi R. 1621.*

And thus it pleased God to open the eyes of this Boy (that I may so say) *limo*, with the clay of the Romish Priests lewd impostures; and *sputo*, with the spittle of his owne infamy, to see his errors, and to glorifie the God of truth.

*Gloria soli Deo.*

L 3

THE



# THE EXAMINATION

## AND ANSWERE OF THOMAS

NECHILS of *Nechils*, in the County of *Stafford*,  
Gentleman (a Recusant) taken vpon oath before

*the R. Reuerend Father in God THOMAS L.*

*Bishop of Couentry and Lichfield, at  
Eccleshall Castle, the 17. of Octob.*

*Anno 1620. touching the afore-*

*mentioned Relation of the*

*Priests, of their proceedings*

*with the Boy of*

*Bilson.*

**B**eing examined whether hee knew a  
written discourse then shewed vnto  
him, touching the *Boy of Bilson*, enti-  
tuled and beginning thus; *A faith-*  
*full Relation of the proceedings of &c.*  
and ending in these words, *Yours in charity, loue, or*  
*any good office?* Hee answereth, that hee doth very  
well know, and remember the same.

Being examined how hee came first by that dis-  
course, or *Relation*, and from whom he had it? Hee  
answereth, that it was deliuered vnto him by a  
Gentleman, whom he met iourneying on the way  
towards *Lichfield*, whose name was Master *Wheeler*,  
as he told this Examinee. And, being further de-  
manded, he saith that he was as a man of a reason-  
able



nable stature, round faced, about fiftie yeeres old, and of a blackish complexion.

Being examined what further discourse did at that time passe betwixt them two, touching the said Boy, called *VVilliam Perry*? He answereth that the said Master *Wheeler* then told this Examinee, that he would acquaint him with the whole businesse, concerning that Boy: whereupon hee gaue this Examinee a copie of the afore-named discourse or *Relation* (hauing two copies at the same time about him) and willed this Examinee to get it copied out, and to giue one copie thereof vnto one *Philip Higgins* of *Westbromage* Yeoman (as hee this Examinee remembers.) And further, that the said Master *Wheeler* said vnto this Examinee, that was no matter who should see it.

Being further examined what the said Master *Wheeler* did at the same time acquaint this Examinee with, touching himselfe? Hee confesseth that he told him how that he did often vse to resort vnto the French Embassadour: that hee did know the *Bishop of Couentry and Lichfield*; and further, that he was knowne to the *Lord Archbishop of Canterbury*.

Tho. Nechils.

*Examinat. coram prefat. R<sup>do</sup>  
Patre dictis die, anno, & loco; Pra-  
sente Ryc. Baddeley Notario Publ.*